

THE Instructor

NOVEMBER 1960



Gratitude for the Unheralded Teacher

by President David O. McKay



*I shot an arrow into the air
It fell to earth, I knew not where;
For, so swiftly it flew, the sight
Could not follow it in its flight.*

*I breathed a song into the air
It fell to earth I knew not where,
For who has sight so keen and strong
That it can follow the flight of a song?*

*Long, long afterward, in an oak
I found the arrow, still unbroke;
And the song, from beginning to end
I found again in the heart of a friend.*

THESE stanzas express beautifully the possible never-ending influence of a word or deed. Therein lies the compensation and joy of the unheralded teacher, whose name is not emblazoned before the public gaze; but whose instructions, like echoes, "roll from soul to soul and go forever and forever."

During the summer months, the Salt Lake Temple Block has been a landscape of beauty. The garden just west of the General Church Office Building and other places, have been equally beautiful. Flowers, "sweet letters of the angel tongue," planted in picturesque designs, have been blooming on every hand. Tens of thousands of tourists have passed through these grounds since and including last May. Into the hearts of some of these more thoughtful visitors, the flowers may have sent tender messages of nature's love of life and beauty. Even the most unresponsive would thrill with admiration as they glimpsed what the poet felt so fully when he cried: "Your voiceless lips, O

flowers, are living preachers — each cup a pulpit, and each leaf a book."

This gorgeous display of 154,000 blossoming plants is the result of the daily labor and attention of Brother Irvin T. Nelson and seven associate workers to whose constant effort, indeed, to whose existence, the over one million visitors have given scarcely a passing thought. Nor do these men work for any such recognition — their reward is in their weekly compensation and in the satisfaction of seeing the expressions of pleasure and admiration on the countenances of the visitors. We may think of these men as unheralded gardeners working quietly and constantly to make the world more beautiful, and the result of their labor is a benefit to the multitude.

So in the garden of humanity there are tens of thousands of men and women whose lives are contributing to the betterment of the world, and from whose characters are radiating virtues that might still be lying dormant in their souls had it not been for the noble, unselfish influence of teachers of whom the world has never heard.

Some of them are unsung heroes and heroines, fording rivers swollen by spring rains to dangerous torrents. Others faced drifted snowstorms that obliterated the road on the Canadian prairie, leaving the intrepid teachers to exposure through the wintry night that even threatened their lives. These actual experiences, fortunately, are not frequent. But thousands of teachers in the Church have manifested a spirit equally heroic and a willingness to serve that is sublime; and that, too, without monetary compensation or material reward — unheralded workers in the Garden of the

For Course 23; and for all Gospel teachers.)
Longfellow, Henry Wadsworth, "The Arrow and the Song."

Lord. Their only satisfaction is the realization that their unselfish efforts will bear blessed fruit in the character and lives of their students.

Of what infinite value to the community are these guides and trainers of youth who carve and shape the moral atmosphere in which the people live! Flowers shed beauty and fragrance for a brief time, then fade and die and are gone forever. But children who, through instruction from noble teachers, become imbued with eternal principles of truth, radiate an influence for good which, as their own souls, will live forever.

"Of what unspeakable importance is her education who preoccupies the unwritten page of being, who produces impressions which only death can obliterate and mingle with the cradle-dream what shall be read in eternity!"

To some such teacher or teachers, everyone owes a debt of gratitude.

As each of us now recalls one or more of these men and women who have thus wielded an influence for good, let us, for our own profit, think of the qualities or attributes that made them our chosen guides:

Sincerity — what they believed to be right they defended "with invincible resolution," and their earnest feelings radiated with a silent force that fairly enveloped their classes.

Studiousness — they knew what they were teaching. If they told an experience, they spoke with candor, without exaggeration. When they taught eternal principles of truth, we knew they felt even more than they expressed.

Cheerfulness — they radiated cheerfulness

which, like the sun, sheds its light upon all, yet does not lose in beauty nor splendor. Behind the smile there might have been hidden sorrow, but we saw only great souls who possessed the ability to carry heavy burdens cheerfully.

Self-forgetfulness and love of others — they were willing to forego personal pleasure and convenience for the guidance, enjoyment and comfort of their students. In this they were but true followers of the Great Teacher who said, "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." (*Matthew 16:25*)

We pay tribute to these able, faithful contributors to the welfare of humanity. May these noble men and women find encouragement and comfort in the fact that for them the law of compensation is eternally operative. It holds as Ralph Waldo Emerson says, ". . . with equal sureness for all right action; love and you shall be loved." This same sublime truth is expressed in the Book of Mormon as follows: ". . . deal justly, judge righteously, and do good continually; . . . then shall ye receive your reward; . . . For that which ye do send out shall return unto you again, and be restored; . . ." (*Alma 41:14, 15*)

Paraphrasing a well-known stanza, we say to the unheralded teachers of the Church everywhere:

*You are loyal hearts, you are spirits brave,
You are souls that are pure and true,
You gave to the world the best you have
May the best now come back to you.*

*Paraphrased from "Life's Mirror" by Madelaine Bridges.

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Each of us must do our part to assure . . .

Enlistment and Integration

by General Superintendent George R. Hill

THE *Millennial Star* for May, 1960, was devoted to welcoming the new Manchester Stake into the family of stakes of the Church of Jesus Christ of Latter-day Saints. Included in this issue is a thought-provoking article on the first page of the magazine by T. Bowring Woodbury, president of the British Mission, entitled, "Integration or Disintegration."

I quote from it as follows:

In a recent survey of those baptized in 1956, it was found that 41 per cent are no longer active. Of the male membership baptized, 34 per cent hold no priesthood and 36 per cent still hold the Aaronic Priesthood only.

Of the converts made in 1957, 37 per cent do not attend church at present. Thirty-one per cent of the male converts hold no priesthood and 33 per cent still hold the Aaronic Priesthood only.

The facts are clear. We are losing about four out of every ten converts made. Only about one-third of the male converts go on to achieve the Melchizedek Priesthood.

In a Church where great stress is made on the worth of each individual soul, these are distressing figures. The back door is wide open. Integration, the art of bringing our brothers and sisters into full fellowship after baptism, has disintegrated. It is no longer a question of our seeking the one lost sheep who has strayed from the ninety and nine. It is a matter of seeking the forty . . .

None of us would put a value on a soul. The Lord tells us only that the soul is of "great worth in the sight of God." Should we as accurately keep track of the soul that comes into the Church as of the funds that come into a business? . . .

In the British Mission, we have a three-fold integration system:

1. Every member makes every new member feel welcome.
2. A personal welcome is extended to each convert by the branch president, the heads of all auxiliaries and priesthood leaders with a special invitation out to meetings.
3. A special appointment is made of couples who are advisors to act as a personal integration committee and who are assigned to specific converts to work with them until they are fully fellowshipped into the Church . . .

(For Course 25, lesson of December 11, "Inactivity and Its Prevention"; and for all Gospel teachers.)

Are new members important? Are they important enough to integrate fully into our Church service in order that they will not slide out through the back door? Is one soul more important than another?

An honest answer to these questions will cause us all to want to do our part in seeing that every new member becomes an old member in the Church. Let us lose not a single soul. And let us lose not a single moment in putting into operation the integration program of the British Mission . . . for it is either integration, or disintegration.

This same integration system is equally applicable to the Sunday School. The Sunday School assignment is to teach the Gospel to the membership of the Church. We are actually contacting Church-wide only about 40 per cent of the membership.

It is true that a few wards are doing an outstanding job in getting a very high percentage of the members out to Sunday School.

In Chapter 12 of *The Sunday School Handbook*, March, 1959 edition, pages 67-73, the Sunday School enlistment program is discussed in detail. Sunday Schools which are doing enlistment work wholeheartedly, with a follow-up program in each Sunday School class, are reaping heart-warming benefits.

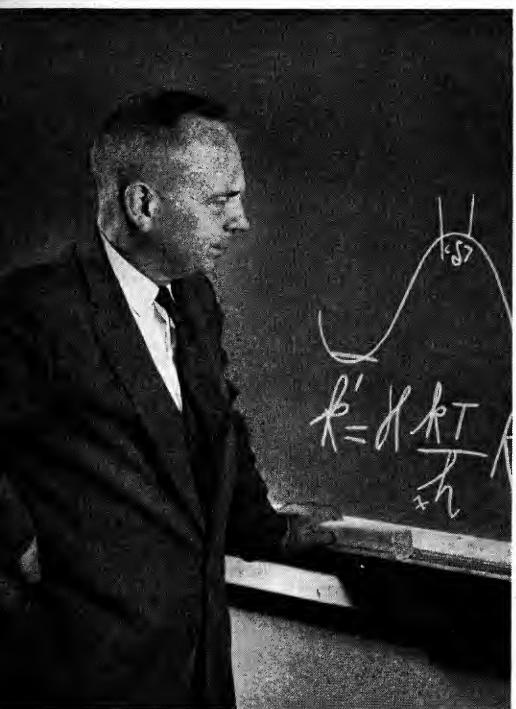
The active enlistment work is the direct responsibility of the Sunday School class teacher who should be personally acquainted with each member on the class roll, whether active or potential.

The teacher should make sure there is a warm, friendly relationship among all members of the class.

Teachers as well as class members should be friendly and helpful toward the converts. An activity should quickly be found for all members of a convert family in which they can participate. It is participation that builds testimony and interest. When there is nothing specific for people to do, they stultify. That is why a small ward far outstrips the large ward in attendance, because a much greater percentage of its members have specific jobs to do.

In Search of Truth

by Henry Eyring*



Dr. Henry Eyring thoughtfully studies a formula used in working out a theory of reaction rate and viscosity. These searches for scientific truth have led to great advances in fields such as medicine and defense and, together with the search for spiritual truth, will help men to retain their divine gift of free agency.

HERE is an urgency about the search for truth in this crisis-ridden world that has rarely existed before. Should we fail, our way of life could vanish. It is important to consider what our problems are and how we must meet them.

That the God-given principles of the Gospel prescribe the only cure to the present ills of the world does not alter the fact that the Gospel will be completely ineffectual if these principles are not accepted. Consequently, each of us has two main tasks. *First*, to know what these principles are and to follow them. *Second*, to do all within our power to see that the rest of the world understands these principles and also practices them.

No more august occasion is possible for the emergence of the first of these great principles than the council in heaven. In this connection we are told of the plan which involved the acceptance of free agency. This plan became the charter to which free men subscribed for the privilege of coming to earth and continuing their eternal progression. This was the auspicious beginning for the Gospel plan. Sometimes well-meaning people mistakenly describe dictators as those "wanting to play God." Nothing could be further from the truth. Instead, insofar as they exercise unrighteous dominion, they are anti-Christ.

Latter-day Saints are cautioned in these words:

... When we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; . . . (Doctrine and Covenants 121:37)

(For Course 11, lesson of January 8, "In Search of Truth"; and of general interest.)

*Dr. Eyring, a member of the Sunday School General Board, is dean of the graduate school and professor of chemistry and metallurgy at the University of Utah. He received his B.S. and M.S. degrees in chemistry and metallurgy from the University of Arizona in 1923 and 1924, respectively; and he earned his Ph.D. degree from the University of California in 1927.

Again, when the Prophet Joseph Smith was asked how he managed to govern Nauvoo so well, he answered, "I teach them correct principles and they govern themselves." President Dwight D. Eisenhower, in a recent speech, highlighted this same problem by challenging the Communists to United Nations-sponsored free elections to choose between their form of government and a democratic system like that of the United States. Indeed, the cold war, with the ever-present threat of becoming hot, hangs over the world today because dictators deny to their fellow men the divine right of free agency. This is the troubled world we live in with its challenge to all we value most. What should we do about it?

Last spring I lectured at Haverford, a Quaker college near Philadelphia, Pennsylvania, and was asked the inevitable question, "What is the position of your Church with respect to war?" The answer was easy. Like the Quakers, we are against war. The problem is how to prevent it.

The ultimate solution to the problem is to teach the Gospel to the whole world and to have it accepted. Nothing less will really resolve our difficulties. In the meantime, it is not likely that we will be attacked if we are excellent enough in our character, in our science and engineering, in our economy and in our armaments. This puts the challenge back where it belongs — to each of us to reach the highest potential of which he is capable. Anything less could spell disaster.

Already great scientific advances have grown as a result of our necessity — the atomic bomb, atomic power, radioactive medicine, enormous advances in understanding nuclear structure, great advances in radioactive dating and now satellites. The electronic devices that control the satellites and operate the giant calculators are not less wonderful. In communication systems, radio and television seem wonderful enough, but radar is being

extended to new wave lengths so that astronomers are now observing stellar bodies which were not even known to exist a few years ago.

Secrets of chemical structure are likewise being revealed by microwaves, which are radar waves in the neighborhood of an inch long. This is about 100,000 times the wave length of visible light. With these microwaves, the turning wrong side out of the ammonia molecule, which occurs 240,000,000,000 times a second, can be measured with fabulous precision. Thus, the radar circuit can be tuned to the frequency of vibrations of various molecules or atoms to give a clock of previously unimagined accuracy.

Recently we have read of the giant missile, Polaris, launched from our atomic submarines 40 feet below the surface of the sea and speeding 1,200 miles to strike directly on target. Every nation in the world is now on every other nation's frontier. The English Channel and the widest ocean are as archaic as a castle moat as defenses against Polaris. These are a few of the things we have done. We may be sure our adversaries have also been busy.

There is literally no end to such scientific truths and devices. But, unfortunately, possessing them does not solve our problems. We dare not slacken our pace until a world order is somehow achieved which recognizes and preserves the rights of the individual soul. The world is truly girding for Armageddon.¹ Only if man recognizes the dilemma and matures spiritually can we avert disaster. This has long been foretold in the scriptures. Now even the most dull must see it.

But this is no time for despair. It is our great opportunity. If we and enough others continue unfalteringly in search of truth in all fields and live as the Gospel teaches, threatening as the future seems, we will ride out the storm. However, nothing but our best is good enough.

¹The place of a great battle to be fought out on "the great day of God" between the powers of good and evil.

A good man . . . bringeth forth good things

THE PARABLE OF THE EMPTY HOUSE
eleventh in a series
on the parables of our Lord

by Anthony I. Bentley

JAMIE JONES, senior in Littletown High, was not able to concentrate on his studies. Finally he turned to Fran Peterson and said:

Will I be glad for graduation! I won't lose a minute getting out of here—from under all the things my parents, the neighbors, the marshal, the faculty and the church insist upon. It's "don't this" and "don't that" until you have no freedom to do what you want. In fact, there's nothing to do in this burg. Talk about the "land of the free"—this is bondage!

Jamie did get away quickly. With all possible haste he fled from the many restraints which were "enslaving him," as he termed it. He went straight to the big city on the coast and the freedom for which he craved. At last he could "get lost" from the critics and reformers. He could see the "big time" ways and soon "have it made."

Three years later, Jamie was sobering himself in a Salvation Army downtown refuge station. The patient care of his attendant reminded him of the baths, clean clothes, long naps and warm meals his mother used to provide for him 10, 15 and 20 years before. Almost against his will he admitted to himself that the addressed post card and ball-point pen in front of him should be used. As his mixed feelings finally gave way to painful soul searching, he wrote:

Dear Mom:

The Salvation Army is taking care of your prodigal son. Seems like old times. I came here to enjoy freedom but now admit that I never had it so good as back there before I left home. Love, your Jamie.

A Worthy, Lonely Representative

And then there was Karla Pierce, freshman at the university. Karla arrived on the campus as

(For Course 4, lesson of November 6, "Jesus Told Stories"; for Course 22, lesson of November 6, "Nature of Human Behavior"; for Course 23, lesson of November 20, "Those Who Move away from Home"; and for Course 24, lessons of January 15 and 22, "Beliefs and Feelings.")

worthy a representative of her family and church as her meticulous parents could want. She was decorated with award pins for church and school membership, participation and excellence. Hers was a scholarship letter and quite an array of certificates affirming perfect attendance and standard achievement.

Only a few satisfactions and ideals were unfulfilled, as Karla viewed the situation. She worried because she had not overcome her human frailties. Had not Jesus enjoined us to be perfect? And then, there was the fact that she did not have many close friends. Moreover, judging from this first trip away from home, meeting strange people in new places, she just could not tell whom to trust nor how to know when such things as spoons and places as desks are germ-free. But these problems could all be met as soon as a nursing degree had been won and the right young man, full of understanding and appreciation, had been found.

Three years later, Karla and her section of the 1960 class were listening to the supervising nurse of the hospital where practice nursing was beginning. Somewhat irrelevantly, it seemed to Karla, Miss Nelson was saying:

To succeed as a nurse, you will have to accept and like people as they are—human, sick and even broken. Try to love them for what they may become.

It's our business to safeguard health. But don't develop a morbid anxiety about germs or about coming down with a contagious disease. Be patient in trying to master all you've been studying. Avoid being a hypochondriac, or you won't enjoy nursing. Accept the fact that you are human. Perfect yourself gradually but progressively. Get a kick out of helping imperfect people back to a new opportunity to live normal lives.

For the troubled generation represented by Jamie and Karla, and including their parents, students of personality have been combining the teachings of Jesus with the findings of science to offer many "best-seller" suggestions toward positive living. Some critics say that a success-and-happiness cult has developed. In any event, the relationship between the eternal principles of the Master's wisdom and the universal needs of people is increasingly being recognized.

The Parable

A modest example of Jesus' ability to point out man's needs and the appropriate solutions to these needs is the parable often called "The Empty House." Before "throwing" this simple story from life "alongside" a principle of how to live, Jesus had healed a blind and dumb man.¹ The Pharisees then criticized Him for His action. They complained that the Galilean ". . . fellow . . . cast out

¹Buttrick, George A., *The Parables of Jesus*, 1901; Harper and Brothers, New York, N. Y.; page xv.

devils, . . ." by the power of Beelzebub, ". . . prince of the devils." (See *Matthew 12:22-24*.)

Jesus' answer implied that of all the kingdoms organized in the creation, man's is the highest. The human kingdom is founded on the innate goodness of man's nature. But out of his exercise of the potential to be free, man often acts contradictorily, though sincerely. A kingdom, whether as a single personality or as a group, which becomes divided against itself, is brought to waste or desolation.

For example, a basically ". . . good man out of the good treasure of the heart bringeth forth good things: . . ." (*Matthew 12:35*) such as a resolution to change some of his mediocre ways. He may want to overcome a spirit of discouragement about what happens to him. But if his resolution is just so many idle words, if he does not forcefully dedicate himself to the self-improvement task and act with decisive motivation to replace his evil spirit with a positive, hopeful faith, he will probably develop attitudes of justification, false heroism and even fatalism far more serious than the original spirit of discouragement.

When the Unclean Spirit Is Gone

As Jesus said it:

When the unclean spirit is gone out of a man, he [the evicted spirit] walketh through dry places, seeking rest, and findeth none.

Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.

Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation. (*Matthew 12: 43-45*)

The prophetic ending of the parable probably refers to the Jewish rejection of Jesus as the Messiah and the worsened conditions which they later suffered. To the Jewish council, the Sanhedrin, Jesus was a threat to the *status quo*. But after removing him through the crucifixion, the Jews put no other dynamic into their "house." They only added intensified concern and then persecution, trying to sweep out the followers of the Gospel from among them. This amounted to a forward floundering for two score years. As before, each social faction desperately tried to promote its own garnished version of the hoped-for deliverance from the Roman yoke. Then in A.D. 66-70, the Zealots drew the sword. They had supposed that by so doing, Jehovah would come to the rescue and usher in the golden and messianic era.

But the Romans were not divinely annihilated as had been hoped. Rather, in A.D. 70 and again in A.D. 130, they defeated and then scattered the

Jews, leaving a status seven times as threatening as the leadership of Jesus.

The Pharisees might have recognized that Jesus was also referring to their history.² He was pointing out wherein their historic codes for righteousness had broken down. Humiliated by the captivity of 587 B.C., the Jews had decided that through Babylon and then Persia they were being punished for their worship of false values and gods, both condemned by the prophets prior to the captivity.

In a spirit of reform they accordingly cast the evil of idolatry out as with the sweeping stroke of a broom. But rather than return to the righteousness urged by Jeremiah and his courageous kind, they had filled their "house" with orderly but empty forms. It was decorated with legalistic minutiae.

Thus, by Jesus' time, the evil spirit which had been cast out had returned seven times more numerous. The house was completely full of iniquity and the hypocritical desire to do good primarily to be seen of men. A double standard of decency encouraged the conformist to be legal but not honorable.

The central truth of this parable is that the price of righteousness and achievement is complete inner commitment to real and positive action. Through faith and repentance, one must replace evil with a good habit and then courageously maintain it. Neutral support of a resolution is dangerous in terms of character growth. Negative virtue deteriorates into hypocrisy. A desire to change must be followed and strengthened with self-critical faith or it will become a relapse back into the evil, and often worse, state from which one would escape.

Another Great Truth

Thus, we see that Jesus spoke another great truth in this parable. Its principle can be applied to personal and group human situations. Each level of living could profitably be studied to find subtle meanings in experiences often not comprehended without the insight available in "The Empty House."

Taken positively, the parable's message is more timely than tomorrow morning's newspaper.³ For newspapers follow fashions, but Jesus dealt with ever-present human problems in his "earthy stories with a heavenly meaning."

The secret of consistently beneficial change is not just to follow form and ritual nor simply to mean well. All behavior changes must be carried out in harmony with the principles, the spirit and the emphasis of the Master. This combines realism and spiritual vision, leading to joyous, abundant living.

²Commentary on the Whole Bible, Vol. VI, edited by Charles John Ellicott, 1854, Zondervan Publishing House, Grand Rapids, Michigan; pages 75, 76.
³Buttrick, George A., *The Parables of Jesus*; page xxix.

Six steps are required to answer the question . . .

How does a man get to know God?

IMMEDIATELY upon reading this title some persons will probably exclaim, "How presumptuous!" Even a cursory analysis of the title will reveal that it assumes two basic propositions: first, God is; and second, man can know Him. However, it is not the purpose of this article to examine these propositions.

Whether a given person considers the title presumptuous or not, there are many individuals who, in varying degrees, accept the two propositions assumed in the title and, with corresponding degrees of eagerness, desire to know God. Furthermore, the Lord Jesus Christ suggested man could know Him and the Father when He said:

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. (John 17:3.)

To one who has studied the written revelations, I believe the title is full of meaning; for, in God's mercy, He has revealed many things to encourage His children to seek Him and has manifested the ways they might come to know Him.

The following six steps are fundamental in man's getting to know God.

1. Believe that God exists.
2. Believe that He is the *kind of being* man can come to know.
3. Believe man *can* come to know Him.
4. Acknowledge Him.
5. Desire to know Him.
6. Strive to know Him.

It is obvious that one must believe that God exists in order to entertain the question, "How does a man get to know God?" But it is the logical beginning of the answer to the question and needs to be stated.

(For Course 29, lesson of January 15, "Visit of the Father and the Son," and lesson of January 22, "Personality of the Father and the Son"; for Course 27, lesson of January 29, "Trust God"; lesson of February 5, "The Authorhood of God"; and lesson of February 19, "God Good"; for Course 21, lesson of January 15, "Children of Our Father in Heaven"; for Course 17, lesson of January 29, "God Lives"; and for Course 13, lesson of January 29, "God, Author of Eternal Progression," and lesson of February 12, "Knowing God.")

Less obvious but equally necessary, it must be recognized that if God is to be known, He must be a kind of being that *can* be known. In other words, He must not be a conceptual abstraction only, but must have substantive reality.

Furthermore, one must not only believe that God is the kind of being that can be known, but he must believe that it is possible for man to come to know Him.

Believing that God is, that He is the kind of being that can be known and that man can know Him, one must acknowledge Him by offering his prayers of thanksgiving to Him.

One who becomes aware of God's existence and acknowledges Him devotedly is usually motivated to want to know Him. He begins to realize his own inadequacies as well as God's greatness and desires within his soul to draw near unto God and know the power and sweetness of His presence.

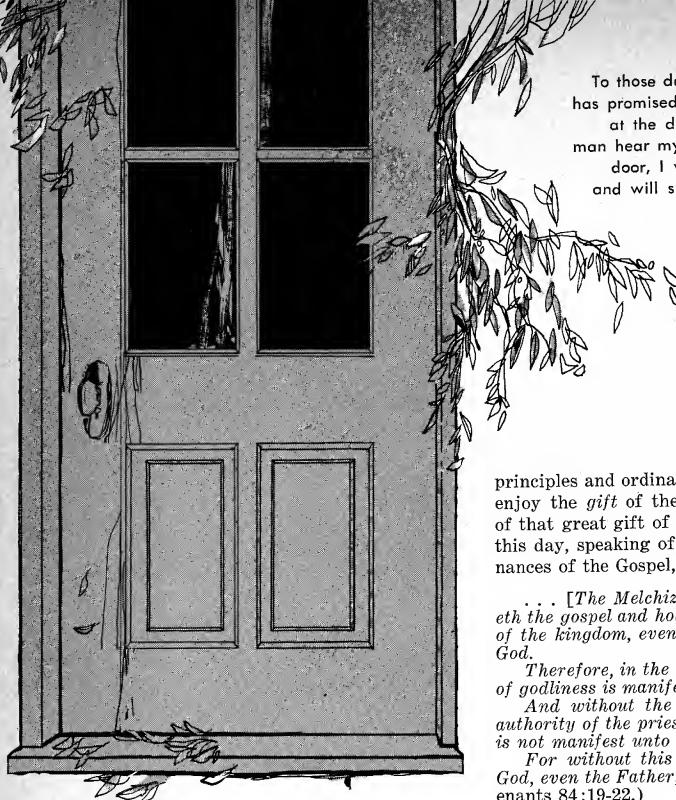
Much could be said regarding each of the foregoing necessary steps, but inasmuch as they are preliminary to the crux of the answer to our question, the remainder of our space must be devoted to it.

One who has achieved an earnest and honest desire to know God is ready to *strive* to know Him. What are some of the minimal things of which his striving must consist?

As one strives to find God, he should study the works of others who claim to have found Him; that is, the prophets. The words of the Lord as given to us by the prophets declare that we must have faith in Jesus Christ. This is not simply faith in God, but faith in Jesus as the Christ. There are many scriptures illustrative of this point, but Jesus' words as recorded by John are as fitting and clear as any, where He said:

... If ye believe not that I am he, ye shall die in your sins. (John 8:24.) (See also Acts 4:10-12; Romans 6:23.)

But as one begins to develop faith in Jesus, he must come to a realization of his own shortcomings



To those desiring to know Him, God has promised, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, . . ."

by David H. Yarn, Jr.

principles and ordinances are essential if one is to enjoy the *gift* of the Holy Ghost, to say nothing of that great gift of coming to know God. For in this day, speaking of the priesthood and the ordinances of the Gospel, the Lord has declared:

... [The Melchizedek] priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God.

Therefore, in the ordinances thereof, the power of godliness is manifest.

And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh;

For without this no man can see the face of God, even the Father, and live. (Doctrine and Covenants 84:19-22.)

Therefore, one must have faith in the Lord, repent of his sins and receive the ordinances administered by God's holy priesthood. These things are necessary; but to come to know God and enjoy the companionship of His Spirit, he must retain a remission of sins from day to day by striving to observe all things which the Lord has commanded and counseled.

If one really desires to know God, let him always remember that the Lord has said:

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. (Revelation 3:20.)

And:

He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. (John 14:21.) (See also I John 3:2, 3; Doctrine and Covenants 38:7, 8; 67:11, 12; 76:94-96; 88:67, 68; 93:1.)

and sins and his need to repent. He must vigorously exert himself to correct his wrongs and improve himself.

To be complete, the initial process of repentance must culminate in the person's being baptized; for the Lord said:

He that believeth and is baptized shall be saved; but he that believeth not shall be damned. (Mark 16:16.)

But the Lord said two baptisms are essential if one is to enter the kingdom of God; not only a baptism by water, but also a baptism of the Spirit. (See John 3:1-13.) The baptism of the Spirit, or the right to receive the gift of the Holy Ghost, is conferred upon a person by the laying on of hands by one bearing the Melchizedek Priesthood.

Although one may be given a testimony that the Gospel is true prior to being baptized, these

To aid us in Gospel teaching in the home

by Reed H. Bradford

may
AS was announced in the March, 1960, issue, *The Instructor* is sponsoring a series of lessons which it is hoped will be studied by the families of the Church. There are two fundamental reasons why *The Instructor* has embarked on this plan. In the first place, the family, an eternal organization according to the Gospel of Jesus Christ, can be as important as any organization in teaching the principles of the Gospel. In some ways, it is the most important. Secondly, the family might assist the other organizations of the Church in their teaching efforts.

It is suggested that this plan for studying the Gospel in the family be carried out as follows:

1. Once each month a lesson will be outlined in *The Instructor*. It will deal with some of the most fundamental concepts of the Gospel. 2. The lessons

will be designed to be appealing to various members of the family—children as well as parents. 3. The lessons will place a great emphasis on the application of the principles in the lives of the individual members. 4. Each lesson will make use of a large amount of material which will be found in the same issue of *The Instructor*. Specific articles are listed in parentheses. 5. It is suggested that some member of the family be appointed each time to lead the discussion. Before taking up the regular lesson, it is proposed that this individual ask each member of the family what was the main idea he gained from the lesson given in his class in Sunday School and how he proposes to put this idea into practice in his life through the coming week. 6. Many people will prefer to open and close the discussion with prayer.

LESSON NO. I

The Gospel Is Designed To Bring Eternal Joy to the Individual

I. Introduction of the Concepts

This lesson is concerned with the process of helping a person to understand the main objective of his life as defined by the Saviour. Ella Wheeler Wilcox once indicated in one of her poems that two ships sailed in opposite directions simply because of "the set of the sails." One's objectives have a great deal to do with determining what he will become. What, according to the Saviour, should be the central purpose of one's life?

II. Main Concept

Whosoever understands and lives the teachings of the Saviour will know eternal joy.

The soul is eternal. It began as an intelligence, was organized into a spirit by the Lord, came to this earth for a short period of time, will be resur-

rected, judged and assigned to an appropriate kingdom. Since it is eternal, it should strive for satisfactions which are also eternal. President David O. McKay has described the joy for which man should strive as follows:

*The true end of life is not mere existence, not pleasure, not fame, not wealth . . . the true purpose of life is the perfection of humanity through individual effort, under the guidance of God's inspiration!*¹

Jesus defined the goal of living as follows:

These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. (John 15:11.)

III. Supporting Concepts

The following concepts, if properly com-

(For Course 17, lesson of January 8, "Our Field of Study"; for Course 25, lesson of December 18, "Holding the Family Together"; and for home use.)

¹McKay, David O., "From Bondage to Freedom," *The Instructor*, Vol. 94, April, 1959; page 101.

hended, will lead to a full understanding of the main concept:

- A. The Saviour did everything possible to help the individual achieve eternal joy.
 1. He voluntarily gave His life that everyone might live beyond the few years he spends upon this earth. (See center spread picture and article, "The Burial of Jesus.")
 2. He gave some eternal principles which, if lived, would bring to everyone the maximum lasting happiness. (See "In Search of Truth," page 360.)
 3. He organized a Church which gives growth opportunities to all. (See the Superintendents' Department, page 380.)
- B. One must understand His teachings in order to properly live them. This means reading about them, reflecting upon them and praying for divine assistance to perceive their true meaning. (See "Beautiful Prayers from the Bible," page 388.)
- C. Living the teachings is necessary to experience lasting joy. Over and over again throughout the scriptures, the Saviour emphasized the importance of *doing* His will. On one occasion He said:

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. (Matthew 7:21.)

IV. Method of Presentation

- A. Have members of the family discuss the distinction between joy as understood by the Saviour, and worldly satisfactions emphasized in our society which are not lasting and which prevent the obtaining of eternal joy. (See "The Parable of the Empty House," page 362.) For example, compare the type of marriage often advocated in novels and movies with the kind of marriage advocated by the Lord. (See temple picture inserts and story, page 384.)
- B. Assign some family members the topic, "Eternal organizations and their purpose in the Gospel of Jesus Christ." Both the priesthood and the family fall in this category. What main purposes do they serve? (See "No Room for Jealousy," page 383.)
- C. Have family members outline a systematic method for *regularly* studying the teachings of the Saviour. (See "Planned Time Means More Time," page 372.)
- D. Let various members of the family give a brief personal example of the joy they have received in *living* some principle of the Gospel.
- E. Have someone read the following statement made by President McKay:

*Accepting Him as my Redeemer, Saviour, Lord, I accept His Gospel as the plan of salvation, as the one perfect way to happiness and peace. There is not a principle which was taught by Him but seems to me to be applicable to the growth, development and happiness of mankind . . . I accept them wholeheartedly. I love to study them. I like to teach them.*⁴

- F. It is suggested that the family memorize together the following scriptures: *John* 15:11; *Doctrine and Covenants* 6:5; and *Matthew* 7:21.
- G. Try the following experiment during the coming weeks: Examine your individual actions and ask yourself the question, "Is this the way Jesus would have me behave?"
- H. If appropriate, sing the hymn, "Sweet Is the Work, My God, My King," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 168.
- V. Additional materials which will aid in the preparation of this lesson are as follows:

A. McKay, President David O., "Christ's Church, an Anchor for the Soul," *The Instructor*, Vol. 94, October, 1959; pages 317, 318.

B. Covey, Stephen R., "Joy—the Goal of Life," *The Instructor*, Vol. 94, July, 1959; pages 224, 225.

C. Green, Eva May, "A Teacher Does the Father's Will," *The Instructor*, Vol. 94, July, 1959; page 229.

D. Bradford, Reed H., "If Any Man Will Do His Will, He Shall Know," *The Instructor*, Vol. 94, August, 1959; pages 260, 261.

E. Bradford, Reed H., "A Personal Commitment," *The Instructor*, Vol. 94, March, 1959; pages 76, 77.

⁴ McKay, David O., "Christ's Church, an Anchor for the Soul," *The Instructor*, Vol. 94, October, 1959; page 317.

Suggested Agenda for Home Evening

Prayer.

Hymn: "Come Let Us Anew," *Hymn*, No. 17.—Family. Discussion: What each family member learned in his last Sunday School class and how he will apply it in his life.

Musical Number: Music from "Elijah," page 368 of this *Instructor*, could be played or sung.

Lesson: "The Gospel Is Designed to Bring Eternal Joy to the Individual."—Father leads.

A. Discussion: Family members discuss the distinction between joy of the Saviour and joy of the world.

B. Each family member gives a brief example of personal joy they have received from living some Gospel principle.

C. Talks: Some family members talk on "Eternal Organizations and their Purpose in the Gospel of Jesus Christ."

D. Reading: Quote (as given in lesson outline) from an article by President David O. McKay.

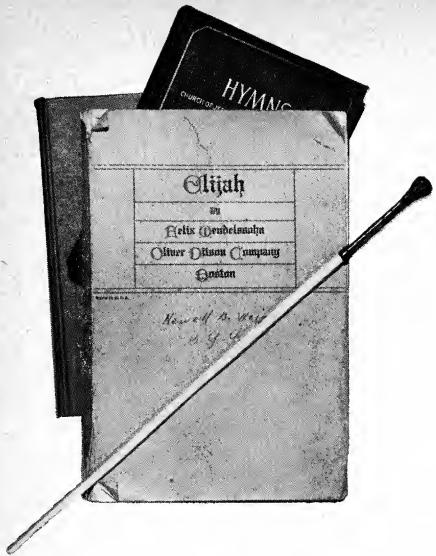
Hymn: "Sweet Is the Work, My God, My King," *Hymns*, No. 168.—Family.

Scripture Memorization: Family will memorize scriptures as suggested in lesson outline.

Game: Divide family into two teams. The teams will race against one another in putting together the two temple picture puzzles from this *Instructor*. When the pictures are completed, a discussion of the importance of temples and temple work in the Gospel plan will take place.

Hymn: "It May Not Be on the Mountain Height," *Hymns*, No. 75.—Children.

Prayer.



LET MUSIC ILLUSTRATE YOUR TEACHING

by Newell B. Weight*

MANY years ago in the Southern States Mission, two missionaries laboring in the back country came upon a humble cottage in a clearing of the forest. They had been threatened by a mob and were grateful to find a family who was kind and hospitable to them.

The missionaries were asked to sing for the family; and, although they were not exceptionally qualified, they gladly complied with the request. While they were singing, an armed mob of mounted horsemen appeared on the wooded hill above the cottage. As the mobsters heard the singing, they stopped and, one by one, dismounted and removed their hats.

As the sweet and simple strains of the hymn ended, the leader of the mob remarked, "Men who sing like that are not the kind of men we have

(For Course 9, lesson of January 8, "Elijah, the Humble"; for Course 23, lesson of January 15, "Teaching Ideas about Religious Behavior"; and for all Gospel teachers.)

*Brother Weight, a member of the Sunday School General Board, is assistant professor of music at Brigham Young University. He has earned his B.A. and M.A. degrees from that school in 1938 and 1946, respectively.

been told they are. These are good men." The mob immediately remounted and rode away without molesting anyone. Later, this same mob leader was converted and baptized a member of the Church.

The hymn which the two brethren had sung was "Do What Is Right." The influence of unpretentious song had melted the hearts of hard men.*

Could such a story be told to supplement a lesson on integrity? Would it not be effective to sing the hymn in relation to the story? No one will deny that music can be a strong influence upon one's spirit. Someone has said, "Music is the medicine of the troubled mind and the food of the soul." Spiritual, sacred music develops a certain harmony of feelings, a softening of the strong animal passions, and thus ennobles and creates a love for everything beautiful.

As Latter-day Saints, we have all experienced a spiritual uplift from our hymns. A fitting way to close lesson on the Saviour as the Good Shepherd is by singing "The Lord Is My Shepherd." A lesson on obedience could include the singing of "It May Not Be on the Mountain Height." A number of hymns are available to enrich lessons on the restoration of the Gospel. Hymns on faith and baptism can be found in the hymnbook index. From the first *Collection of Sacred Hymns*, by Emma Smith, printed in 1835, to the present time, a subject classification has been included in our hymnals. The present hymnbook has 54 subject headings in its topical index.

Music for enrichment of lessons does not always have to be sung by the entire class. Perhaps an individual in the class who has a fine voice will have the confidence with which to sing a solo. Duets or small groups may be utilized. Someone from outside the class can be invited in to sing. Instruments can be used, especially to accompany songs. The use of instruments should be carefully considered, however, because the nature of some of them does not permit worshipful influence. For example, accordions and saxophones have been so much associated with dance orchestras that their effect is not compatible to religious gatherings.

One of the most influential uses of music can be with the great masterworks of sacred music. We have failed to use the medium of fine recordings in our lessons.

For example, let us consider the story of one of the great prophets of the Old Testament. Elijah, the Tishbite, was an inhabitant of Gilead, the wild and beautiful country east of Jordan.

The northern kingdom was the scene of his

*Hymns—Church of Jesus Christ of Latter-day Saints, No. 27. "Paraphrased from Smith, George Albert, 'The Power and Importance of Sacred Singing.' The Improvement Era, Vol. 54, March, 1951, pages 142-143."

**Hymns, No. 104.

***Hymns, No. 75.

work, where ruled the idolatrous Ahab, with his wicked queen Jezebel. Under Ahab's rule the people had almost entirely forsaken the worship of Jehovah and had become worshipers of the Phoenician God, Baal. Such was the degenerate scene upon which Elijah entered—Elijah, the humble, yet invincible prophet of God.

He was a man of simple faith, yet so strong that many miraculous events occurred through him. His life was a consuming jealousy for Jehovah. His influence was due to force of character, strength of will and personal courage.

The worship of the idol Baal was virtually eliminated through the great influence of Elijah.

Such was the drama and strength of this great biblical character which Felix Mendelssohn-Bartholdy magnified in one of his greatest compositions, the *Elijah* oratorio. Mendelssohn had a special fondness for Old Testament stories, and the prophet Elijah was one which held a high place in his affections.

In *I Kings 17*, Elijah bursts forth on the scene with a curse against the wickedness of the people. The Lord caused a great drouth upon the land. ". . . there shall not be dew nor rain these years, but according to my word."

In his oratorio, Mendelssohn has magnified eight great and marvelous events in the biblical account of Elijah. Included are the stories of Elijah being fed by the ravens, the widow's care of Elijah and his raising her son from the dead, the great contest of faith between Elijah and the

priests of Baal, and the coming of the rain to end the drouth.

One of the most effective adaptations made by Mendelssohn in his oratorio is based on *I Kings 19:1-4*. Elijah had been humbly obedient to the commands of the Lord. He had waxed strong in great faith and performed many miracles. Yet in mortal weakness, he retreated from the threats of Ahab's queen, the wicked Jezebel. Mendelssohn has most effectively captured the repentant mood of Elijah in the famous aria "It Is Enough; O Lord, Now Take away My Life."

Elijah's work was not yet finished and an angel of the Lord appeared unto him to feed and comfort him. The sweetness of this scene is exemplified in the beloved chorus of angels singing "He, Watching Over Israel, Slumbers Not Nor Sleeps." One of Mendelssohn's most dramatic choruses follows this scene. "Behold! God the Lord Passed By," taken literally from *I Kings 19:11-13*.

The final great scene set by Mendelssohn was the might and power of Elijah as he was taken up into heaven in a chariot of fire by a whirlwind. The oratorio closes with a great exaltation of the Prophet Elijah.

Other great biblical stories immortalized in masterworks include those of Noah, Abraham, Joseph, Moses, King David, the great city of Babylon, the Saviour, the Apostle Paul and others. It is hoped that our libraries are adding such records, as well as fine record players, to their collections so that they might be used in lesson enrichment.

IT IS ENOUGH

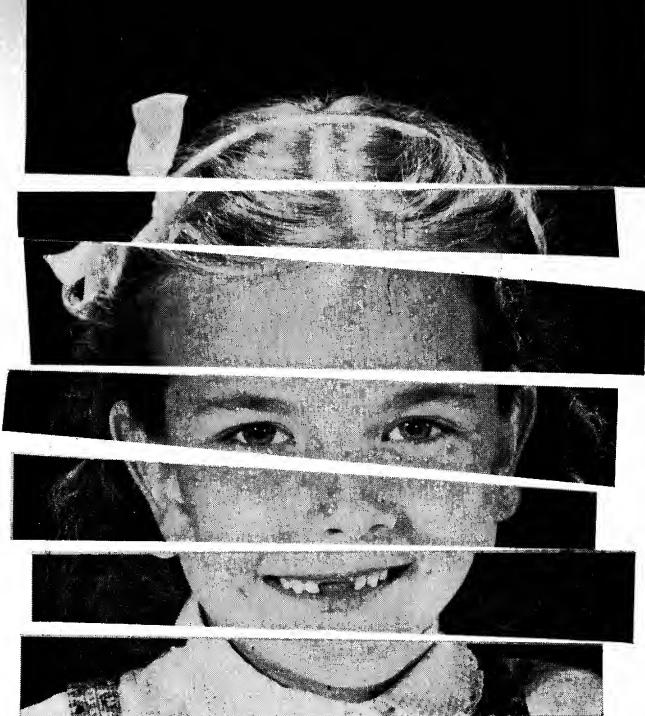
(An Example)

ADAGIO
J. 66 ELIJAH

It is e - nough; O Lord, now take a-way my life, . . . for I am not bet - ter than my fa - thers!

Felix Mendelssohn's *Elijah* oratorio is scarcely second in popularity and public admiration to Handel's *Messiah*. In 1938 the Salt Lake Tabernacle Choir, under the direction of J. Spencer Cornwall, gave its first dramatic performance of this oratorio. The beauty and impact of that presentation upon those who viewed it was noted in such comments as: "In my opinion, for genuine excellence you cannot excel these performances," from President J. Reuben Clark, Jr.; and "It was a most thrilling and uplifting experience," from President David O. McKay.

The complete *Elijah* oratorio has been recorded by Angel Recording Company, No. 3558-C; London Records, Inc., No. A4315; and Wanderlust Records, No. WLP-1103. These are available through the ZCMI Music Store, 47 South Main Street, Salt Lake City 1, Utah. These oratorio records sell for approximately \$15 per set.



V#E +Λ Q(X) U+UUS!

(LOOK AT ME, DADDY!)

THE above marks are not ancient symbols taken from the Dead Sea Scrolls. They will not, when deciphered, illuminate the past of the ancient Nephite nation. However, they will, when understood, help us to understand a problem of a group of people even more important to us—our children. The symbols mean simply, "Look at me, Daddy."

Dr. Paul McKee developed an alphabet to show parents the dilemma in which a child finds himself when he begins to read. We parents, attempting to decipher the strange markings above, should be able to recall the difficulty we encountered and be able to understand the reading problems that face

our children. Dr. McKee advocates a planned program with the parent participating in the learning process so that the parent may be more aware of his child's dilemma.

This is, in essence, "role playing," or placing ourselves in the role of another whose problem we wish to understand. I would like to suggest that we put ourselves in the role of our children in all of their problems, to help us better understand their total personalities. Thereby, we can develop a greater respect for them and their problems, that they in turn may respect us. We know that respect grows out of understanding.

Role playing is a branch of psychology and sociology called sociodrama. In this form of drama, a person takes the role of another and tries to react

(For Course 24, lesson of January 8, "Honor Thy Father and Thy Mother"; for Course 25, lesson of December 18, "Holding the Family Together"; and for all parents.)

McKee, Paul. *A Primer for Parents*. 1957 revision; Houghton Mifflin Company, New York City, New York; page 4.

Placing ourselves in the role of our children and looking at things through their eyes will give us a more complete insight to their problems and help us to better understand their personalities.

*by Burnett B. Ferguson**

in every way to the problems presented, as if he were the character he is portraying. This technique has been successful in helping labor to understand management, students to understand teachers, marriage partners on the brink of divorce to understand each other, etc. Why not employ this method to promote better understanding between parents and children?

Before we attempt to play the role of our child, we must first learn the technique of creating a character. This means that we could not convincingly play the role of a thief, a tyrant, etc., unless we first understood the background of the character. For instance: Although a thief is always a thief, an actor could not portray a thief who stole because he was starving the same way he would portray a thief who stole for the thrill of stealing. The convincing actor must first seek to understand all the reasons for the character's actions—his background, his intelligence, his emotional drives, his habits, his response to duty, his attitude toward himself, his fellow men and his God. Then he can begin to put himself in the other person's role.

Now we take the role of our child. We approach each problem from his point of view. We put ourselves in his place. We can ask ourselves these questions: Is it more important for our child to please his Father in heaven, whom we have not taken time to help him really know, or to please the gang members, who make their presence very real? Is it natural for our child to honor our demands for respect as his parent when he has observed our disrespect for our own parents? Perhaps he has heard such statements from us as, "I just can't put up with any more of your mother's interference"; or, "Dad has a lot of wild ideas; but he is sweet, so pamper him."

Is our child equipped to obey the law when he sees us bend the law to suit our own needs? Has he heard us say, "Watch for a police car. I think we can make it. We are only a couple of minutes late"; or, "Don't say anything, and I think we can get you in for the under-12 price."

Can we tell him to use his head when he sees

*Other articles which will assist in the art of role playing are: "Role Playing . . . to Reveal Inner Feelings," Kenneth R. Hardy, *The Instructor*, Vol. 94, November, 1959; page 368; and "Ways of Using Role Playing," William G. Dyer, *The Instructor*, Vol. 95, June, 1960; page 200.

us lose ours? Can we tell him to hold his temper then let our own flare when a driver cuts us off the road or takes our parking place?

Can we tell him he should not make excuses, but should face up to his problems, when we justify every deviation we make? Can we refuse him permission to do things that are important to him, yet do everything we want to do?

If we were taking the role of our child, how would we react to these questions?

The next time we have a problem with our child, we can try setting aside our own arguments and taking his point of view. We should debate the question seriously from his stand, then invite him to take our role as parents so that he may be better able to understand our behavior, our inconsistencies and our decisions. Perhaps he will gain an insight into the responsibilities of a parent. Perhaps he will come to understand that the restrictions we place upon him are born of our love for him and our desire to see him attain the happiness and joy that are the rewards of righteousness. Perhaps we will both come to understand each other better and respect each other more.

President David O. McKay has said:

Fathers may and should exercise a helpful, restraining influence. . . . In this respect, however, every father should ever keep in mind that he was a mischievous youngster himself and deal with his boy sympathetically.²

The scriptures tell us that we must become as a child or we cannot enter the kingdom of heaven. If we face our children and their problems with a youthful viewpoint; if we become as a child to help them meet their problems; the love and respect between us and our children will grow and bring us the joy that comes from understanding. And understanding between parents and children will open one of the gates to the kingdom of heaven. Perhaps we may find the key encased in the symbols above: "LOOK AT ME, DADDY."

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³McKay, David O. *Gospel Ideals*, 1953. *Improvement Era* Publication, Salt Lake City, Utah, page 477.



In preparing for the coming day we find that . . .

Planned Time Means More Time

by Benjamin W. Wilkerson*

WE often may have wondered why it is that some people have the ability to accomplish so much in a day's time, even though they are "the busiest people we know." Careful planning of the day's events may be the answer. Perhaps our own haphazard, let-come-what-may day can be replaced by one which follows a well-considered plan.

It is said that the orderly and productive day begins the previous day or evening with thoughtful planning. A quiet period of introspection sets the stage for the morrow. A few notes, mental or written, blueprint the time and the things to be accomplished. This quiet time, short or long, is helpful in that something concrete or tangible has been resolved; and from this stems the activities of the coming day. It is like a main line with many spurs, each spur returning so the continuity of effort will be directed without losing momentum.

It goes without saying that even the night of rest preceding the day planned must be given proper consideration. If sufficient rest is not had before a well-planned, 24-hour day, then the whole plan is distorted and made less productive than it should be.

Upon waking the next morning, the planner turns over in his mind the many things to be done.

(For Course 18, lesson of January 22, "Looking Forward"; for Course 11, lesson of January 22, "Waiting and Learning"; for Course 23, lesson of February 5, "Teaching Ideas Involving the Physical World"; and of general interest.)

*Brother Wilkerson is president of South Carolina Stake.

He may even glance at his "blueprint" of that day to fix firmly in his mind the day's events.

As the precious minutes come and go, the well-planned day begins to produce effort and achievement. The plan, like the mariner's chart, takes the planner from the shore of inertia to the shore of activity. There is not a feverish bustling that produces confusion and little else, but there is an orderly procession of events that produces the desired results.

The planner must be aware of robbers and thieves—those who would steal precious moments of time with no thought that part of eternity is lost forever. These robbers and thieves come like innocent children, but they carelessly and thoughtlessly pilfer from the planner that which makes the planner poor and enriches the thief not at all. As the aviator must avoid and skirt the thunder cloud, so must the planner adroitly avoid the thoughtless wasters of time.

Time must be given to nourish the body, the mind and the soul. During these periods, the planner has the companionship of loved ones and friends. A well-planned meal is important to the busy person.

Refreshments are to the mortal body what reading is to the mind or worship and prayer are to the soul. Time is never wasted in reading good books, unless more urgent matters are at hand. People are often heard to say that they do not have

time for reading. This statement is generally a confession of poorly-planned time. There are 24 hours in every day. Everyone has the same amount of time. "He that could be better employed is idle still." This thought brings one to the realization that some of his time is spent in idleness, which is a form of sin.

The planner has made opportunity for the soul to be uplifted and the mind to be broadened. He rises early and goes into the study for secret and solemn prayer and a few minutes with the prophets and the immortals.

Then the family is called together for prayer and blessing on the food. Breakfast, while enjoying the companionship of loved ones, is eaten to the planner's enjoyment and the nourishment of his body.

Four hours of working the "plan" to the accomplishment of every item, laboring carefully not to be sidetracked, brings results that astonish the planner. He takes just a few minutes to review what has been done, to regroup his faculties and forces, to refresh the body by lunch and to rest the mind. At this period his spirit again reaches out for the eternal, and the well-planned day provides a short rest period and a time for this eternal longing to be satisfied. Daniel, the prophet-statesman, understood this great need and carefully provided for it, to the endangering of his person.

Within a short time, the plan is again picked up. As the day proceeds, events begin to make manifest the good that comes from thoughtful planning.

Even the contemporary marvels at what is accomplished. As the work day comes to a close, the planner enjoys a sense of satisfaction and achievement. He need not worry about remuneration for his time. This comes as naturally as the day follows the night.

Around the evening meal, the planner again relaxes in the companionship of his family. Blessings on the food and evening prayers with the family are most worthwhile and must be included in the plan.

The day is not yet closed! The evening is a productive time for the enrichment of self and others. A night out with the family, a council meeting, ward teaching, a class at MIA—all are times to be planned with proper thought and consideration. The thoughtless and unorganized will put off his ward teaching or the preparation of a lesson and will drift along until time runs out and the evening is wasted. Good has not been accomplished; and where there is no good, it follows there must be evil.

Finally the hour approaches when self-examination must be had. In retrospection, the day's events are carefully considered and catalogued. Improvement of time is noted. Mistakes are keenly brought to mind. The planner "... purposed in his heart . . ." (Daniel 1:8) to do better. He has found that even though some time may have slipped by and cannot be accounted for, his life has taken on a new state of orderliness and he can look forward to the coming day with plans for achievement, accomplishment and progress.

PHOTO AND ART CREDITS

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It was revealed that at the judgment, the dead stood by . . .

"...And the books were opened"*

by William P. Miller

To the Teacher: The following outline is suggested for a uniform lesson to be used in the Senior Sunday School on stake conference Sunday during the first quarter of 1961. It is assumed that the Junior Sunday School classes will use their regular lessons on that Sunday. The ward superintendent should have determined in advance the number of Sunday School classes that will be held on stake conference Sunday to enable the teacher to plan in advance for a particular age group. It is not intended that any teacher will follow this outline in detail; it should be adapted to the particular situation.

Objective: To develop in each person a strong realization that accompanying the free agency given to man by God there is a responsibility which holds him accountable for his individual actions.

The *Second Article of Faith* states: "We believe that men will be punished for their own sins, and not for Adam's transgression." This positive declaration of belief in each man's individual responsibility for his own acts is supported in *Revelation 20:12*.

What is meant by free agency? Are there differences between free agency as Church doctrine and complete freedom in society? If there are limitations to each or both of these, what are they? To what extent are the actual purposes of this mortal life related to free agency? (52-55 and Appendix 3:1, page 473.)

To what extent are we responsible for our choices and our actions in the exercise of free agency? Is heredity a factor in determining our behavior? Why is judgment postponed in most cases so that rewards or punishments do not usually immediately follow our decisions or behavior? (55-57.) What do we mean by "original sin"? To what extent are we held accountable for Adam's original sin? (Appendix 3:4, page 474.)

(For all Gospel teachers.)

**Revelation 20:2.*

It is recommended that Chapter 3 of *Articles of Faith*, by James E. Talmage, 1942, Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah, be used as the basic text for the presentation of this lesson. The numbers in parentheses refer to pages in this book.

A principle generally accepted in the field of modern psychology is that behavior is learned rather than inherited. Our modern educational system is built on this assumption and on the belief that the behavior of people can be affected through education. Belief in this principle is assumed when Sunday School classes are taught.

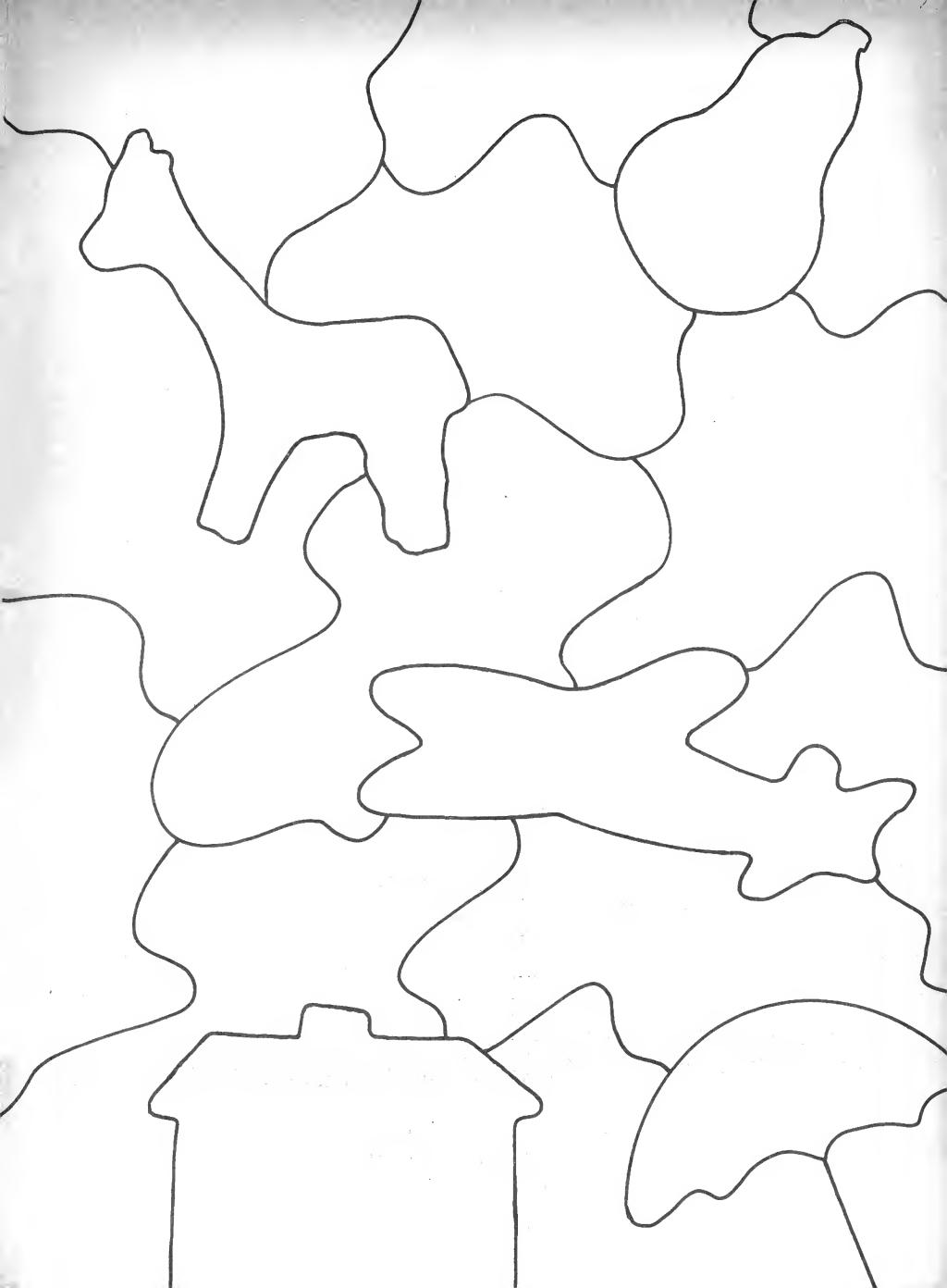
There is ample evidence to indicate the value of good teaching by parents and teachers. This should be stressed in presenting this lesson, not only to show the responsibility of parents and teachers, but also to emphasize the responsibility of class members to accept these teachings in the spirit of gratitude as aids to them in meeting their personal accountability to God.

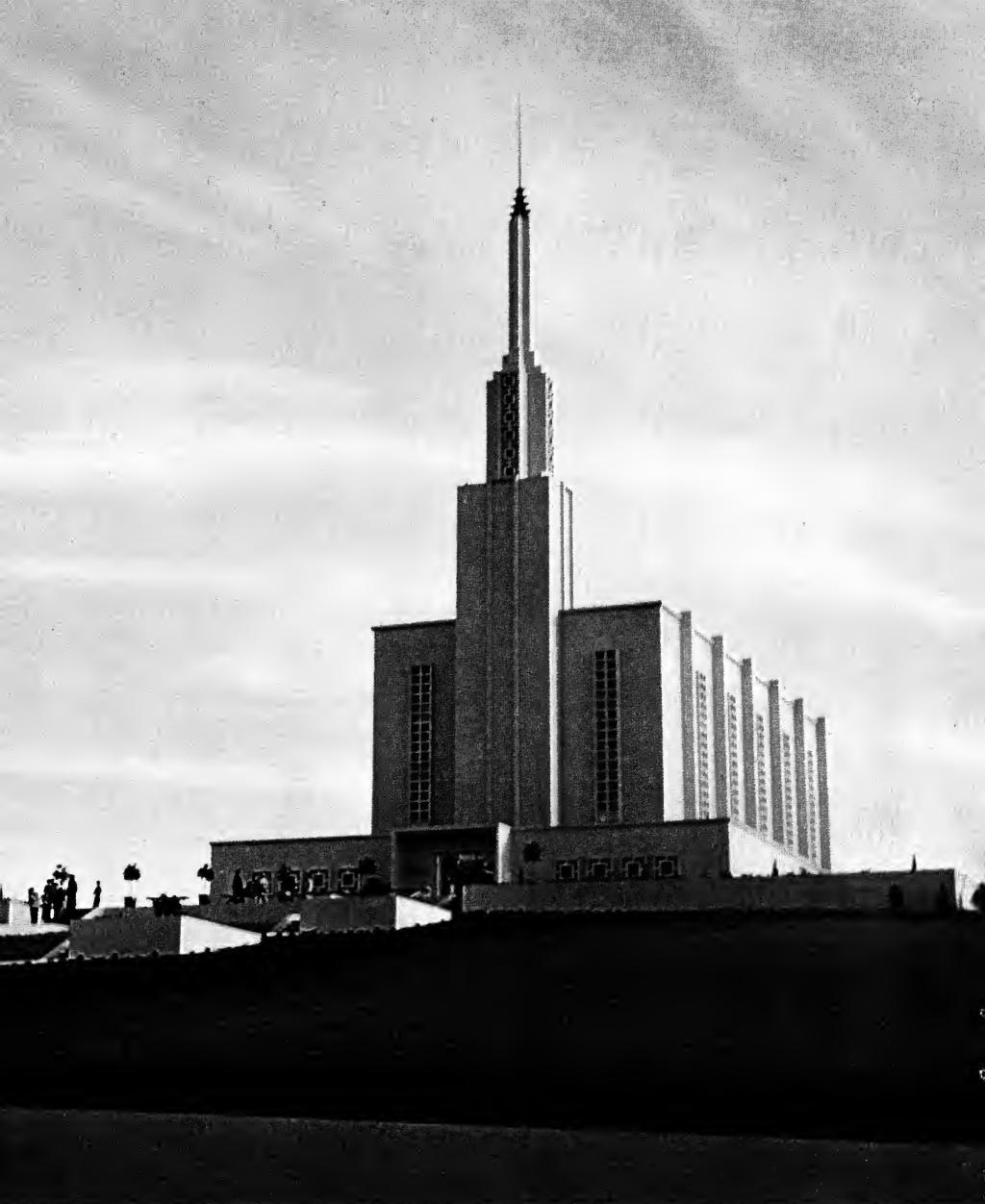
Define "sin." At what period of recorded world history did sin appear? If sin is the transgression of law, what is the degree of accountability for those who do not know the law? (57-59.)

To what extent is punishment for sin physical? To what extent is it mental? To what extent is it vindictive? To what extent is it in the form of depriving the individual from possible added blessings? Compare the implications of these questions between civil law and Church doctrine. What are unpardonable sins and what are the punishments? (59, 60.)

What is meant by "eternal punishment"? To what extent is eternal punishment endless? Who is Satan, and what role does Satan play in the existence of sin? (60-63.)

The teacher might emphasize that the relationship between man and God in the application of the principles of free agency and accountability is similar to man's relationship to society. Society has also stated, through many laws, that man is responsible for his own acts and has provided for the isolation of those who break the law. Such isolation deprives the lawbreaker of participation in the blessings of life. Breaking God's laws is much more serious even than this, because exaltation throughout eternity is in jeopardy.





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New Zealand Temple

“The Burial of Jesus”

THE STORY

“A man known as Joseph of Arimathaea, who was at heart a disciple of Christ, but who had hesitated to openly confess his conversion through fear of the Jews, desired to give the Lord’s body a decent and honorable interment. But for some such divinely directed intervention, the body of Jesus might have been cast into the common grave of executed criminals. This man, Joseph, was ‘. . . a counsellor; and he was a good man, and a just.’ It is expressly said of him that he ‘(. . . had not consented to the counsel and deed of them;) . . .’ (*Luke 23:50, 51*), from which statement we infer that he was a Sanhedrist and had been opposed to the action of his colleagues in condemning Jesus to death, or at least had refrained from voting with the rest. Joseph was a man of wealth, station and influence. He went in boldly unto Pilate and begged the body of Christ. The governor was surprised to learn that Jesus was already dead; he summoned the centurion and inquired as to how long Jesus had lived on the cross. The unusual circumstance seems to have added to Pilate’s troubled concern. He gave command, and the body of Christ was delivered to Joseph.

“The body was removed from the cross; and, in preparing it for the tomb, Joseph was assisted by Nicodemus, another member of the Sanhedrin, the same who had come to Jesus by night three years before, and who at one of the conspiracy meetings of the council had protested against the unlawful condemnation of Jesus without a hearing. Nicodemus brought a large quantity of myrrh and aloes, about a hundredweight. The odorous mixture was highly esteemed for anointing and embalming, but its cost restricted its use to the wealthy. These two revering disciples wrapped the Lord’s body in clean linen, ‘. . .with the spices, as the manner of the Jews is to bury.’ (*John 19:40*) and then laid it in a new sepulchre, hewn in the rock. The

(Concluded on opposite back of picture.)

— (For Course 10, lesson of November 13, “Darkness and Destruction”; for Course 3, lesson of January 15, “Jesus Christ”; and of general interest.)



Burial of Jesus



From an original oil painting
by Carl Bloch

By permission of
The National Historic Museum,
Frederiksborg Castle, Denmark.

"The Burial of Jesus"

THE STORY (continued)

tomb was in a garden, not far from Calvary, and was the property of Joseph. Because of the nearness of the Sabbath, the interment had to be made with haste; the door of the sepulchre was closed, a large stone was rolled against it; and thus laid away the body was left to rest. Some of the devoted women, particularly Mary Magdalene, and '... the other Mary . . .' (*Matthew 28:1*) who was the mother of James and Joses, had watched the entombment from a distance; and when it was completed '... they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.' (*Luke 23:56.*)¹¹

THE PICTURE

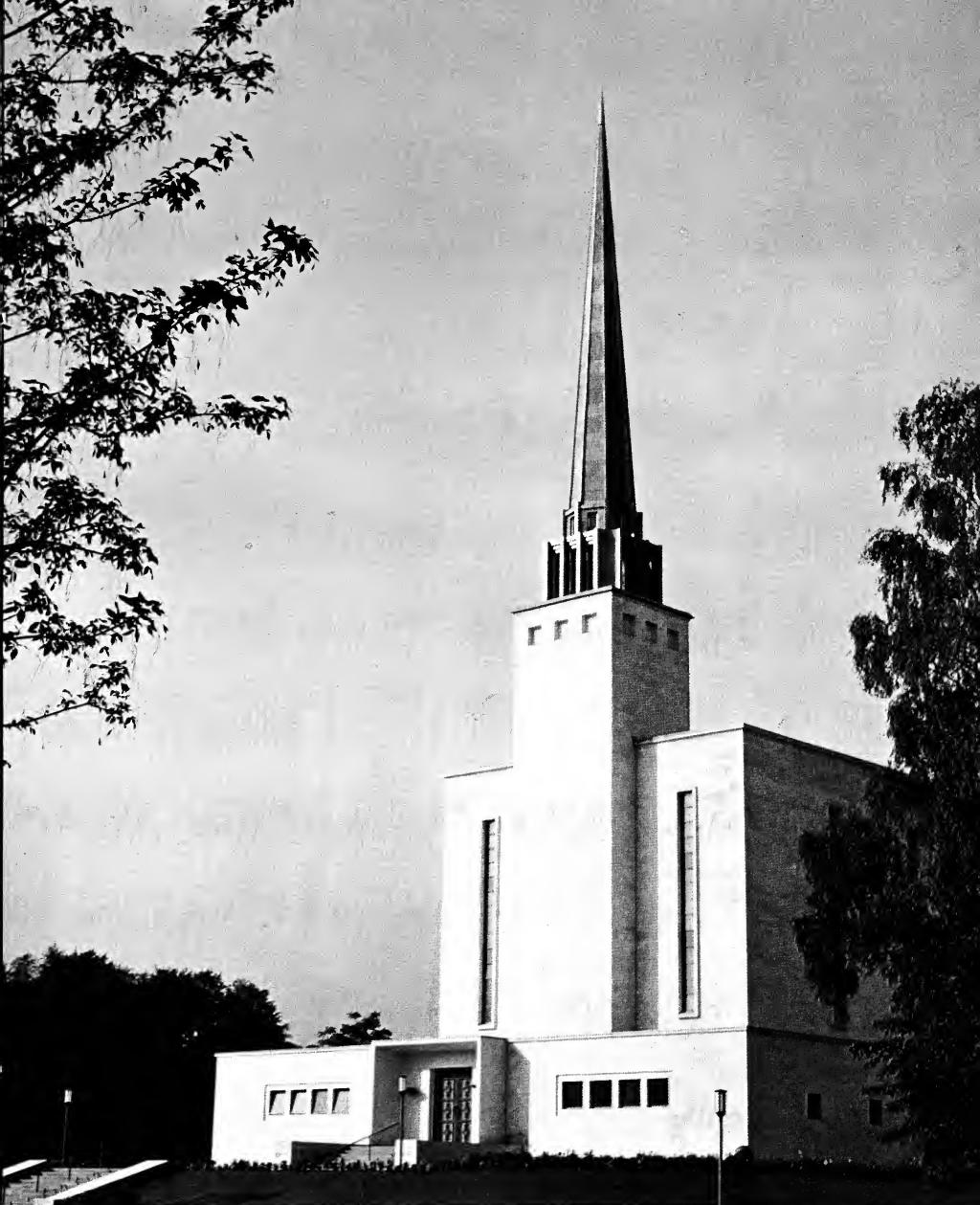
Tombs in the days of Jesus were often excavations in mountains of rocks. Sometimes they were merely dug in the earth, as is the usual practice today. Often, however, tombs were provided before death for one's self or one's family. This could be hewn out of solid rock or built up of masonry, the former being the most common. Of this sort was the tomb of Joseph of Arimathaea, in which the body of Jesus was laid.

Here, in the picture we see the room which has been hewn out for this purpose. We see Joseph of Arimathaea and his friend, Nicodemus, along with several other friends, including the Marys who were so faithful to their Lord and Master.

Jesus' burial had to be accomplished in haste, due to the closeness of the Sabbath; but it was executed with love and attention from those who were His real and true friends.

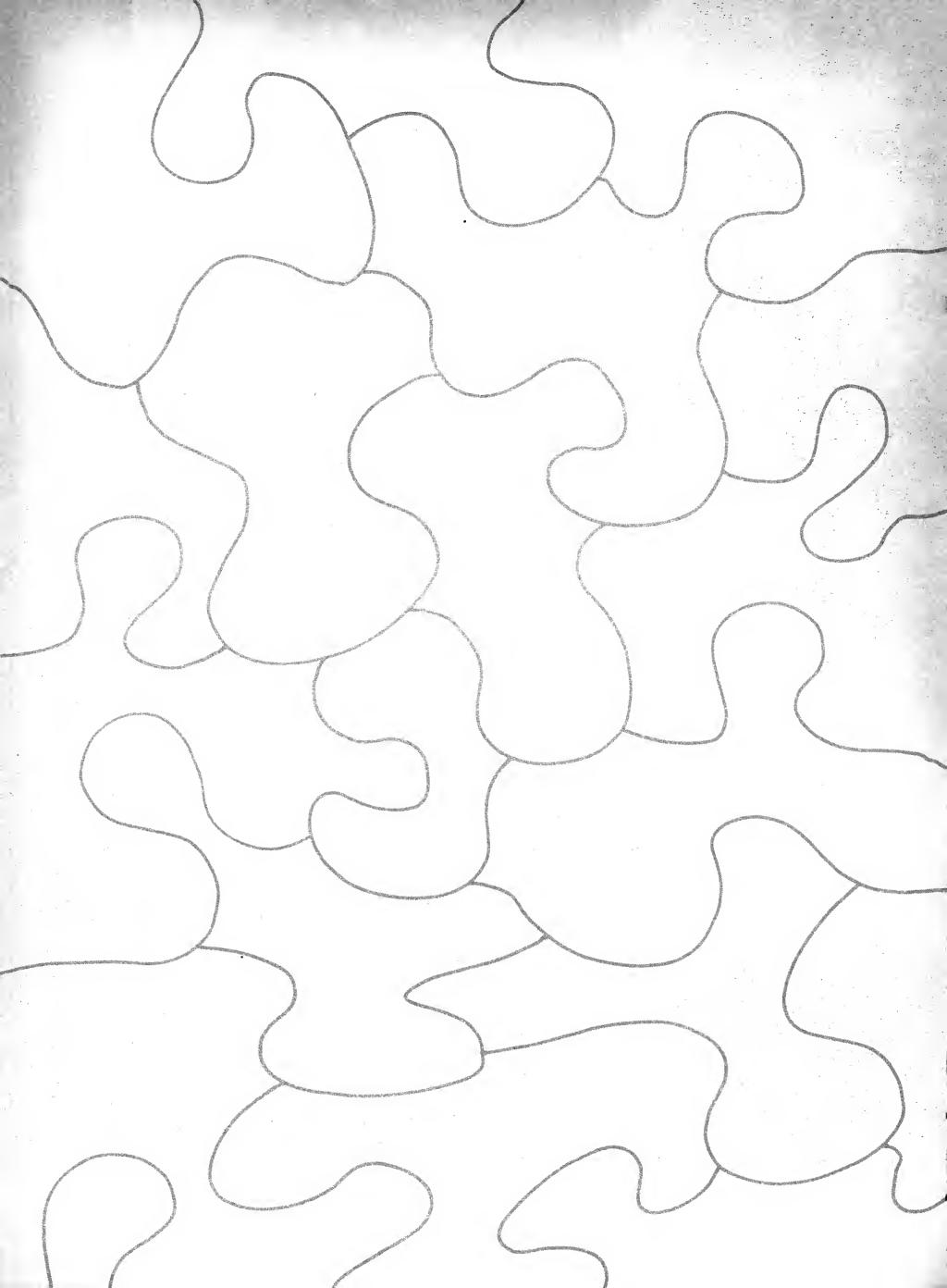
—Marie F. Felt.

—Talmage, James E., *Jesus the Christ*, 1928 edition; Deseret Book Company, Salt Lake City, Utah; pages 664, 665.



London Temple

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The Boy Jesus Goes to Jerusalem

by Marie F. Felt

Now his parents went to Jerusalem every year at the feast of the passover.

And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

And all that heard him were astonished at his understanding and answers. —Luke 2:41, 42, 47.

HAVE you ever been on a trip where you had to stay away from home over night? Wasn't it fun? You slept in a different bed and ate at a different table. You met different people and saw different things, didn't you? Would you like to tell us of your trip?

Sometimes you go on trips to see the temples. For some, these may be long trips; for others, one of the temples may be very close to your home.

Once Jesus had such a trip away from His home. He had just reached the age of 12. Mary, His mother, and Joseph said that He might go with them to attend the Feast of the Passover. How happy this made Jesus feel. He had always wanted to go. There He would see the wonderful temple like the temples we go to see today; and He would see many other things of which His mother had told Him. He would be able to take part with the other people in showing our Heavenly Father how thankful He was for all the many things that had been given to Him.

As soon as all preparations had been completed, Mary, Joseph and Jesus left their home in Nazareth for the long journey of 62 miles¹ to the

Holy City. They were happy to obey the call to go to the Feast of the Passover. Many other people traveled with them. It was safer and more pleasant to travel that way. Sometimes when people journeyed alone, robbers attacked them and stole their donkeys and camels and took away their food and clothing. When a great many people traveled together, robbers were afraid to attack them.

How Jesus did enjoy this journey! The women and old men rode on camels or donkeys. The young men and boys walked, taking turns leading the animals upon which the others rode. They climbed the mountains and then came down into the valleys where the olive and fig trees grew. They crossed the little streams which were gurgling along to join the bigger streams farther on. The brilliantly colored flowers growing on either side of the path were beautiful to see. To be out of doors day and night was such a treat. It gave them renewed health and strength.

To make the journey a more pleasant one, some of the people brought musical instruments with them. As they walked or rode along, they played their drums, harps or tambourines, and other people sang. Usually the songs were about our Heavenly Father and His goodness to them.

Toward evening the caravan stopped near a beautiful fountain. The people stayed there in those beautiful gardens until morning. The dates, melons and cucumbers which they had to eat were delicious. Each night for four nights they rested in this way so that they would be able to travel better during the day.

(Concluded on following page.)

¹(For Course 6, lesson of November 20, "Our Temples—a Place for Sacred Service"; and lesson of November 27, "Our Temples—Aids to Right Living"; and for Course 1, lesson of January 15, "We Have Joy in Family Excursions.")
Kraeling, Emil G., *Bible Atlas*, 1946; Rand McNally & Company, New York, N. Y.: page 365.

A PICTURE PUZZLE STORY (*concluded*).

At last they could see Jerusalem, and Jesus was very happy. He could see the high walls which went around the city. He could see the temple — our Heavenly Father's house. When He came into the city, He could see more large buildings. The narrow streets were crowded and the people were there from so many different countries. All these things and many others He saw and enjoyed. The one thing which He liked best of all, though, was the beautiful temple. It was here that the Feast of the Passover was to be held. It was here that He might go with other people to learn more about our Heavenly Father and of His great love for us.

For seven long days Jesus had such a good time, seeing and doing new things. The doctors, men who had spent much time in studying the scriptures, held a daily school in one of the courts of the temple, where all those who wished it might be taught. To this school Jesus went. Although He was very young, He was beginning to understand why our Heavenly Father had sent Him to this earth, and He wanted to learn all that He could learn of God, our Heavenly Father. He had a great desire to get started on this work that His Father wanted Him to do.

As soon as the feast was over, the caravan started back on the road to Nazareth. Mary and Joseph did not see Jesus, but they felt sure that He was there—probably with some of His young friends. That night when the people stopped to rest, Jesus did not come to where Mary and Joseph were. They became very much worried about Him and began asking their friends if any of them had seen Jesus. When they found that no one had seen Him all day, they went right back to Jerusalem to find Him.

They looked and looked for three whole days. They looked in every place that they thought Jesus might be. Then "... they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers." Jesus loved to talk with them because He wanted to learn all that He could about His Father in heaven and of the work which He, Himself, had been sent here to do.

Although Jesus was busy, Mary would wait no longer to talk to Him. She had been so worried about Him that she said, "... Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing."

Jesus answered His mother kindly, saying, "... How is it that ye sought me? wist ye not that I must be about my Father's business?"

Mary had forgotten for the moment that Jesus had a special work to do for our Heavenly Father, but she always remembered what He said to her that day.

Mary turned again to Jesus and asked Him to come with them. Although He probably would have liked to stay longer, Jesus went home with Mary and Joseph. Even though He was our Heavenly Father's own Son and was now a man, according to the Jewish law, He so respected His mother and her wishes that "... he went down with them, and came to Nazareth, and was subject unto them: ..." (*Luke 2:46-49, 51.*)

Reference:

Talmage, James E., *Jesus the Christ*, 1928 edition; Deseret Book Company, Salt Lake City, Utah; pages 112-115.

Instructions for Preparing Puzzle Pictures and Story:

Using a tracing paper, copy the blue cutting lines from the backs of the temple pictures and transfer them to the back of the cardboard on which the pictures are to be mounted. The cardboard should be fairly thick and sturdy. With a hand coping saw, a jigsaw or scissors, depending on the type of cardboard used, cut the mounted picture along the indicated lines. The solid blue lines should be followed for children from ages 3 to 6. Follow the screened or light-blue lines for those over 6.

When the puzzle has been put together by the students, tell them the story of Jesus' visit to the temple when he was 12 years old, indicating that when they reach the age of 12, they will be able to go to one of our modern temples, perhaps to one of those pictured, to be baptized for the dead; and that even now, they can visit the grounds of these temples.



Children place some adults in the role of hero and are influenced by the ideals which these people live.

TO AID CHILDREN IN VISUALIZING
IDEALS TO BE GUIDED BY, TRY . . .

Teaching about People

DAVY, Davy Crockett, king of the wild frontier." A short time ago these words could be heard throughout the country. No child needed to ask who Davy Crockett was or what he did. Every child wanted to read about, sing about, dress like and act like Davy Crockett.

Children and adults alike are impressed by ideals that they see in others and would like to incorporate the same character traits into their own lives. Often these ideals are embodied in leaders of our Church or government.

Children go through an age when they place teachers, Church leaders and others in the role of hero and almost worship them. Through stories concerning people's experiences and what they do, it is hoped that teachers will be able to bring children into close contact with "heroes" of our Church and the principles these "heroes" live. Grownups, by example, show children how to live.

Stories from the lives of Church leaders are numerous. Many are found in our Sunday School manuals. Experiences of our ward, stake and branch leaders can be supplied by the teachers, because they should know their own local people.

An example of an effective teaching story is the following:

As a child, President McKay was afraid of the dark. This was the result of a bad dream he had while he was very young. One night he could not sleep. He fancied he heard noises around the house. His mother was in another room. His brother was sound asleep at his side. The longer young David

lay there, the more fearful he became. He decided he would do as his parents had taught him to do—pray. He found it difficult to get out of bed to kneel to pray because he was so frightened. However, he finally managed to get on his knees; and he prayed for the protection of his mother and his family.

A voice clearly said to him, "Don't be afraid. Nothing will hurt you." President McKay felt it was a direct answer to prayer and was no longer afraid.¹

Christ was the greatest teacher that ever lived and our example in all things. Throughout His years of teaching and preaching, He constantly used stories of people and their activities. We know not whether these stories were real experiences. But we do know they were typical of people living in that day and might well have been actual stories of people He knew. Such a story is the following:

Leprosy was a dread disease at the time of Christ. Those suffering from it were forced to live alone, apart from their loved ones:

And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. (Matthew 8:2, 3.)

The parable of the good Samaritan might well have been something Jesus had seen on his travels. It taught a valuable lesson because of the people involved—a priest, a Levite and a Samaritan.

Dr. Asahel D. Woodruff tells us:

From childhood, other people become patterns for all of us, either to emulate or to shun. For young people no ideal is as potent as another person whose qualities are greatly admired. Few things in this life have as powerful an effect on the motivation of any of us, as another person whom we have come to regard as an ideal. In his hero, each person sees himself as he will yet become, and tries to emulate that person. If we can help young people make heroes of truly great men and women we will have given them living lights to draw them steadily toward eternal life.²

In order that we may reach the hearts of those whom we are teaching, let us follow our Master's example and use stories about people and their experiences to point up the truths we are endeavoring to teach.

—Catherine Bowles.

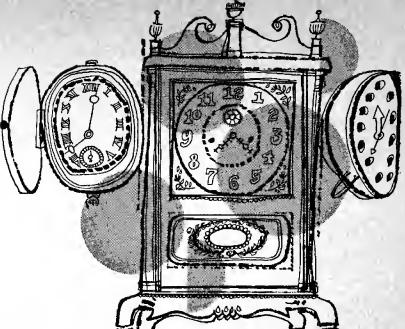
¹Middlemiss, Clare, *Cherished Experiences from the Writings of David O. McKay*, 1955; Deseret Book Company, Salt Lake City, Utah; pages 17, 18.

²Woodruff, Asahel D., *Teaching the Gospel*; The Deseret Sunday School Union Board, Salt Lake City, Utah; page 130.

clocks help us to ...

BE ON TIME

by Lorna C. Alder



8:00

9:00

10:00

11:00

12:00

6:00

8:00

9:00

TICK-TOCK, tick-tock went the big clock above the fireplace. Tick-tock, tick-tock went the little clock in the kitchen. Tick-tock went the alarm clock by Mother's bed. Tick, tick, tick, went Daddy's watch on the dresser; but Mala Ree (rhymes with day) did not hear them. She was asleep. Six-year-old Lynn and Baby Kathy Ann were asleep. Mother and Daddy did not hear the clocks either, for they, too, were asleep.

The big round sun had not yet come up over the hill; but it was on its way, because it was getting light. All at once the alarm clock began to chime like a soft bell.

Daddy woke up, turned off the alarm clock, got out of bed and looked at his watch. He had to be at his office at 8 o'clock. Mother got up to cook some nice hot cereal for breakfast.

Soon Lynn's clock radio began to play softly. Lynn woke up, Mala Ree and Kathy Ann were also awakened.

"Come now," said Daddy, "it's time for family prayer before I go to work." (Picture 1.)

After Daddy had gone, Mother called, "Lynn, please hurry so you will be on time for school."

"What does 'be on time' mean?" asked Mala Ree.

Mother showed Mala Ree the clock and told her how the clocks tick-tock-tick to show us the time. "Lynn's school starts at 9 o'clock. If he is at school at 9 o'clock, he will be on time," explained Mother.

"All day there are things we have to do on time. Today I will show you things we do on time."

At ten o'clock it was time for Baby Kathy Ann to have her bath, eat and go to sleep. (Picture 2.) Then Mala Ree put on her warm jacket and went outside to play with her little friend.

Eleven o'clock was time for Mala Ree to watch Miss Betty, the lady on T.V. This day Miss Betty showed how to make a puppet from a potato. Mother got a potato and Mala Ree made a fat puppet with button eyes, yarn hair and a red dress. (Picture 3.)

At 12 o'clock it was time for lunch.

Then the family ate their dinner at 6 o'clock. (Picture 4.)

When 8 o'clock came, Mala Ree knew that it was time for her to say, "Good night."

"I'll help you say your prayer, and you will be to bed on time," Mother said smilingly. (Picture 5.)

All the clocks ticked and ticked away the time. Soon all the family was in bed asleep, leaving the big clock over the fireplace ticking. The little clock in the kitchen went tick-tock. The alarm clock by Mother's bed went tick-tock, tick-tock; and Daddy's watch on the dresser went tick, tick, tick.

(For Course 1a, lesson of January 29, "Plans for Day and Light"; and for Course 1, lesson of January 1, "We Belong to a Family," and lesson of January 8, "We Have Joy at Home.")



1. Daddy called all the family together when it was time for them to have their morning family prayer.



2. At 10 o'clock Mala Ree watched Mother bathe the baby.



3. Mala Ree showed her T.V. potato puppet to Mother.



4. The family ate their dinner each night at 6 o'clock.



5. When 8 o'clock came, Mala Ree knew it was bedtime.

SUPERINTENDENTS

ADVANCEMENT OF CLASSES

On Jan. 1, 1961, all of the classes will be advanced. The superintendents are again urged not to use age as a basis for advancements. Individual age of pupils has no significance whatever at this time except in Course 1. Course 1, "Sunday Morning in the Nursery," is divided, and all those who are four years of age by Jan. 1, 1961, are placed into a new class, Course 1a, "Beginnings of Religious Praise." All the other classes move forward as a group, regardless of the ages of the pupils. Superintendents who disregard this suggestion frequently find themselves in additional difficulties.

Nor is this the time to make individual adjustments nor group adjustments not involving the whole class. Even one individual moved alone from one class to another serves as an invitation at this time of year to other boys and girls to want to change. It is important for superintendents to be strict at this time on this rule: *Change complete classes only.*

Each class moves in a body to the next higher-numbered course, regardless of the age of the members. Individual adjustments, because of social needs and school companionships, can be taken care of later.

Announcement in the worship service of the class changes should be avoided. Advancement is a routine matter to be taken care of between the superintendent and each separate class. An announcement in the devotional exercises is a needless invitation to disorder.

The superintendency should start with the older classes and work toward the younger. Where classrooms are vacated by moving from one room to another, this system prevents piling up of pupils.

If the class is given a new teacher and not a new room, the member of the superintendency introduces the new teacher to the class; then the teacher takes charge of introducing the new course of study and distributing new manuals.

If the class is given a new room but keeps the same teacher it had in 1960, the teacher and member of the superintendency together take the class to the new room.

If the class is given both a new teacher and a new room, the change of room and introduction of the teacher are taken care of by the member of the superintendency, who personally conducts the members of the class to a new room.

Course 1, we repeat, does not

remain intact. Here a careful selection is made and those who are 4 years of age on Jan. 1, 1961, are put into Course 1a. All others repeat Course 1.

The advancement schedule appears on page 382.

Two new texts will appear this year, one for Course 3, "Growing in the Gospel, Part II," and one for Course 7, "History of the Church for Children." Course 3, "Growing in the Gospel, Part II," is authored by Claribel W. Aldous, Lucy Picco, Jane Hopkinson and Hazel F. Young.

Course 7, "History of the Church for Children," is written by Daniel A. Keeler and Marjorie G. Merkley from a manuscript by Carter E. Grant. It marks a change of procedure for this class. It is not a pupils' manual to be read by and distributed to the members of the class. It is a teacher's manual filled with recommendations for activities and learning suggestions.

Course 24, "Parent and Child," has a new teacher's supplement written by Reed H. Bradford.

Course 27, Gospel Doctrine, will study Lowell L. Bennion's "Teachings of the New Testament."

—*Superintendent*
David Lawrence McKay.

The Deseret Sunday School Union

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Hazel W. Lewis

General Superintendent George R. Hill recently announced the retirement of Hazel West Lewis from the General Board of the Deseret Sunday School Union. She has served since 1947. In this time, Sister Lewis has been a member of the Junior Sunday School Committee (Nursery and Kindergarten courses), the *Instructor* Committee, and the Library Committee. She has authored the manual, "Spiritual Growth in the Kindergarten," and co-authored, with Margaret Hopkinson, a supplement to "Joyful Living."

In addition to manual writing, Sister Lewis has been a continuous contributor to *The Instructor*.

tor magazine, writing center spread articles, teacher training and library articles. (An example of her fine contributions is found on page 388 of this issue.)

In private life, she is the wife of Prof. John R. Lewis of 1488 South Wasatch Drive. Her daughter, Elaine, is a junior at the University of Utah and also is an accomplished flutist. Brother Lewis teaches a High Priest class and Elaine, a Sunday School class in the Monument Park Ninth Ward.

Hazel West Lewis was born in Salt Lake City and moved in early childhood to Idaho. Receiving her Bachelor of Science degree from Brigham Young University in elementary education, she began her teaching career at Ucon (near Idaho Falls), Idaho. Following this, she taught at Blackfoot, Idaho, then later in Cedar City, Utah.

She obtained her Master's Degree in elementary education at the University of Utah, and currently is a second grade instructor at the Stewart Training School on the U. of U. campus in Salt Lake City.

Those who are intimately acquainted with Sister Lewis refer

to her as a soft-spoken woman who loves and understands children and who goes the "extra mile" on any task or assignment set before her. Gracious and quiet, she communicates calmness and serenity wherever she is.

Her contribution to the board has been immense. Her retirement will be a great loss to all board members and the Church. Hazel West Lewis is truly a woman of great spirituality, with a full practicing knowledge of the Gospel.

—Lowell R. Jackson.

Memorized Recitations

COURSE No. 11 for Jan. 1, 1961

To be memorized by students in Course No. 10 during November and December, and recited in the worship service January 1 (taken from Course No. 11, *History of the Restored Church*):

"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."

—Isaiah 24:5.

COURSE No. 17 for Jan. 1, 1961

To be memorized by students in Course No. 16 during November and December, and recited in the worship service January 1 (taken from Course No. 17, *An Introduction to the Gospel*):

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

—Matthew 7:7, 8.

Coming Events

Dec. 4, 1960
Sunday School
Sunday Evening Program
Dec. 25, 1960
Sunday School
Christmas Worship Service
Jan. 1, 1961
Pupil Advancement; New Courses Begin
Jan. 15, 1961
100-per-cent Sunday

Schedule for Memorized Recitations

1961

Jan. 1, 1961—Courses 11 and 17.
Feb. 5, 1961—Courses 9 and 15.
Mar. 5, 1961—Courses 7 and 13.
Mar. 26, 1961—Courses 11 and 17.
May 7, 1961—Courses 9 and 15.
June 4, 1961—Courses 7 and 13.
July 2, 1961—Courses 11 and 17.
Aug. 6, 1961—Courses 9 and 15.
Sept. 3, 1961—Courses 7 and 13.
Oct. 1, 1961—Courses 11 and 17.
Nov. 5, 1961—Courses 9 and 15.
Dec. 3, 1961—Courses 7 and 13.

Advancement Schedule, January 1, 1961

<u>1960 COURSE NO.</u>	<u>1960 SUBJECT</u>	<u>1961 COURSE NO.</u>	<u>1961 SUBJECT</u>
1.	<i>Sunday Morning in the Nursery.</i>	1.	<i>Sunday Morning in the Nursery.</i> (Approximate age—3.)
1.	<i>Sunday Morning in the Nursery.</i>	1a.	<i>Beginnings of Religious Praise.</i> (Approximate age—4.)
2.	<i>Growing in the Gospel, Part I.</i>	3.	<i>Growing in the Gospel, Part II.</i>
4.	<i>Living Our Religion, Part I.</i>	5.	<i>Living Our Religion, Part II.</i>
6.	<i>What It Means To Be a Latter-day Saint.</i>	7.	<i>History of the Church for Children.</i>
8.	<i>Old Testament Stories.</i>	9.	<i>Leaders of the Scriptures.</i>
10.	<i>The Life of Christ.</i>	11.	<i>History of the Restored Church.</i>
12.	<i>The Church of Jesus Christ in Ancient Times.</i>	13.	<i>Principles of the Restored Church at Work.</i>
14.	<i>The Message of the Master.</i>	15.	<i>Life in Ancient America.</i>
16.	<i>The Gospel Message.</i>	17.	<i>An Introduction to the Gospel.</i>

NOTE: Group promotions out of the class should not be made. The entire class is given the new course subject as indicated by the arrow. Teachers and classrooms may be changed.

Elective Courses for Adults in 1961:

21. *Saviors on Mount Zion.* (Genealogical Training)
23. *Teaching the Gospel.* (Teacher Training—Restricted)
24. *Parent and Child.* (Family Relations)
27. *Teachings of the New Testament.* (Gospel Doctrine)
29. *A Marvelous Work and a Wonder.* (Gospel Essentials—See *The Sunday School Handbook* for membership)

Answers to Your Questions

What Course Aids "Keep Faith with Family"?

Q. What course in Sunday School would tie in with the Church program, "Keep Faith with Your Family"?

—*Layton Stake.*

A. The Instructor for August, 1960, page 283, gives the lessons titled for Course 25, Parent and Youth. You will note that the subject is considered in practically every lesson topic. This is a most important field.

Is the Enlistment Program Succeeding?

Q. What evidence is there that the enlistment program is succeeding?

—*Regional Conference.*

A. The annual report for 1959 shows for every 32 enlistment contacts, as an average, one member is moved from the inactive or potential side of the roll to the active side of the roll. In March, 1960, for every 15 visits, one member was activated.

—*Superintendent Lynn S. Richards.*

No Room for Jealousy

by Claribel W. Aldous

BEING a co-partner with our Father in heaven in bringing a beautiful new spirit into this wonderful world is a privilege and a sacred obligation. Nothing brings greater joy nor more divine love into a home.

When parents are blessed with more than one child, each child has his own place in the parents' hearts and in the home. Wise parents will make this fact known to the children by letting *them* have a part in the planning for the new little family member.

The children might help decide where to place the baby's bed. Then the bed could be set up a few weeks in advance of the baby's expected arrival so the children can get used to seeing it in place and can anticipate the time when their own brother or sister will sleep in it. A simple remark such as, "How nice of you to want to let our new baby share the little bed that used to be yours," will give the older children (or child) a feeling of importance. As the bed is being set up, the parents could share with the children a precious memory they have of each one when he was little enough to sleep in that or another crib.

With the parents' guidance, the children might help to make a list of names for both boys and girls. Then, when the baby arrives, a name could be selected from this list.

A Gift for the Baby

The children could also be asked to share in planning the baby's layette. Each child might be given some small task to do to earn some money. Then each could choose one thing that he or she would like to buy for the baby. When the children and parents go *together* to buy the selected article, it could be wrapped as a gift and could be kept in the child's own drawer until the time arrives when the baby needs that particular item. Every time the drawer is opened, the child will get the thrill of knowing that he has something to give to his new baby brother or sister—something that he chose himself and bought with his own money.

When the day comes that Mother tells him the baby needs that article, what a thrill it will be for the child to go to his drawer and get the gift for the baby. The parent might say, "The baby is so tiny that he *needs* you to unwrap it for him."

(For Course 1, lesson of January 29, "Our Baby"; for Course 2, lesson of December 11, "Love Makes Us Want to Share"; and, for Course 24, lessons of January 15 and 22, "Beliefs and Feelings.")

It is a basic human quality to want to be needed and to want to help others who need you. When the older child feels that the baby needs him and depends on him for some things, just as it does on the mother and father, then that child will feel important. He will know that he has a special place in the family circle.

Love and patience are the watchwords of wise parents. Each child must be loved for his weaknesses as well as his capabilities; and in this way, he feels so secure in his parents' love that there is no room for jealousy. I often heard a loving mother, who was left a widow with five young children when she was very young herself, say:

I never hesitate to praise my children when they deserve it. I even praise one when the others are present, because they are secure in my love for them. Each child knows that when he has done something praiseworthy, he will get the same recognition and credit.

This mother was always careful to say, "We (the family) are proud of what you did." In this way, she established an atmosphere in which each child was striving to please all the family members. They took pride in the accomplishments of the others. There was no jealousy.

Father Has an Important Role

Father has an important role to play when a new baby comes into the home. Since much of Mother's time is taken by the needs of the all-dependent new family member, it is Father's responsibility to help the other children feel that they have not lost their place in the family. This is especially true when there is another child, or an only child, who is still in the baby stage himself. A child who has not yet reached the age of reasoning will keenly feel the change when he is no longer the sole center of attention in the family.

Father can help by greeting this child first when he comes home from work; by asking what the child has done to help the new baby; by letting him be the first to tell Daddy what the new baby has done that day. Father might take him some special place where the child loves to go, letting him know that he can go because he is big; but the new baby is still too little to go. He will never tire of having Daddy tell him over and over again about things that he (the child) did when he was

(Concluded on page 392.)

Looking in on Greatness

by William E. Berrett*

TIME obliterates not only the deeds but even the names of most of the human race. Only here and there are men remembered, and this is always because of some lasting effect of their lives upon the destinies of individuals and nations. Strangely enough, not even goodness guarantees remembrance, nor does evil mean obliteration. But evil men are not remembered as great men, and the memory mankind has of their misdeeds is accompanied by bitterness or condemnation. The great men of the earth, those who have had the most lasting effect upon their fellows, have all been good men — men devoted to the task of promoting human welfare. And nearly all of these have been prophets of the living God — instruments in His hands for the salvation of men.

When can the Lord use a man to achieve His purposes? What are the basic qualities upon which greatness rests? For greatness is not handed to men upon a platter — it results from the slow molding of character until the man can be used for great teachings and mighty acts.

Perhaps we can best understand greatness by gazing in retrospect upon one whom time may well designate as great — a man newly brought to the attention of the modern world, and whose influence, once felt over a continent, is even now spreading again among nations. The teachings of the prophet Nephi had profound influence upon a whole nation for a thousand years, until his people perished as a nation. But, even then, the teachings of this man were not lost. His own care in writing them upon imperishable metal and the direct intercession of God preserved them to come forth for the convincing of all men in the last days that Jesus is the Christ, the Son of the living God.

The achievements of Nephi were many. He helped to lead a group of pioneers from the old world to a new continent and to found a civilization that flourished for ten centuries. He organized a government, founded a church, wrote a voluminous history and preserved on imperishable metal the revelations of God concerning the mission of Jesus and the Gospel of salvation. His ideas dominate his time and are as refreshing and startling today as when enunciated on the plains of Arabia, on shipboard or in the new promised land.

Five qualities developed by this man made him

a fit instrument for the use of the Lord and marked him for greatness. All are qualities found in part among men everywhere, but rarely in combination.

Possession of Intelligence

First, he possessed a high degree of intelligence. This is manifest in his knowledge of languages, in the brilliance of his writings and in the loftiness of his ideas. It is especially apparent in his ability to adapt to new circumstances — a landlubber, he yet builds an ocean-going ship; a man of peace, he fashions the needed armament for his followers; a mere citizen of an obscure city, he organizes a new government and founds a nation in a new land.

But, intelligence is not enough. Many men of intelligence die and are forgotten because they lack the other ingredients of greatness.

Zeal for Learning

Nephi also had a zeal for learning. He was a student. He is humble in recalling this thirst for knowledge:

I, Nephi, having been born of goodly parents, therefore I was taught somewhat in all the learning of my father; . . . (1 Nephi 1:1.)

The extent of this learning is partly portrayed in his explanation:

... I make a record in the language of my father, which consists of the learning of the Jews and the language of the Egyptians. (1 Nephi 1:2.)

His eagerness for learning plays no small part in his determination to carry out the mission given him of his father, to obtain the record of his people upon the plates of brass, then in the custody of Laban. It is even more apparent in his desires to know for himself the things of God which his father Lehi taught him.

Faith in a Living God

But this zeal for knowledge and understanding would have left his thirst unslaked but for a third great quality — his faith in a living God. This faith is outstanding and humbles all who read. His own statement of simple faith stands as a guide to all men:

. . . I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them. (1 Nephi 3:7.)

His faith goes beyond mere belief. Coupled with his zeal for knowledge, it led him to knowledge of things hidden from the general mass of men.

(For Course 15, lesson of January 22, "Lehi and His Family in Jerusalem and the Land of promise"; for Course 29, "In the Days of the Patriarchs"; and for Course 12, lesson of November 6, "Nephi Views Our Day.")
*Brother Berrett is vice administrator in charge of institutes of religion and seminaries in the Church Department of Education. He is also vice president of and professor of religion at Brigham Young University. He holds the following degrees: B.A., 1924; LL.B., 1933, both from the University of Utah.



Under the guidance of the Lord, Nephi and his father led their people to the promised land where Nephi's abilities as a prophet influenced his nation for a thousand years.

I am encompassed about, because of the temptations and the sins which do so easily beset me.

And when I desire to rejoice, my heart groaneth because of my sins; nevertheless, I know in whom I have trusted. (2 Nephi 4:17-19.)

But introspection leads to the overcoming of weaknesses, and Nephi can exclaim:

... Why should I yield to sin, because of my flesh? Yea, why should I give way to temptations, that the evil one have place in my heart to destroy my peace and afflict my soul? Why am I angry because of mine enemy?

Awake, my soul! No longer droop in sin. Rejoice, O my heart, and give place no more for the enemy of my soul.

Do not anger again because of mine enemies. Do not slacken my strength because of mine afflictions. (2 Nephi 4:27-29.)

Love of People

Nephi also possessed the fifth quality required of the great. He had a great love of people. The hermit may propound truisms, but he can never be great. The great must love people, must live among them. He must not retreat from life.

Nephi loved people. He loved and obeyed his parents. Time and again he forgave his brothers, who sought to destroy him. He spent his life in service to those he led, refusing to be their king until the office was forced upon him, and then setting an example of kingship which had a tremendous effect on his successors through many generations.

His love extended beyond the confines of his nation to include all people, and he loved to proclaim:

... And he [God] doeth nothing save it be plain unto the children of men; and he inviteth them all to come unto him and partake of his goodness; and he denieth none that come unto him, black and white, bond and free, male and female; and he remembereth the heathen; and all are alike unto God, both Jew and Gentile. (2 Nephi 26:33.)

His very writing of the records of his people was an act of love toward future generations, that they, too, might have the Gospel of Jesus Christ and that they, too, might be warned of the fate of nations which desert the Lord.

Here, then, we see the pattern of greatness: intelligence, zeal for learning, faith in a living God, power of introspection and love of people. And in the prophet Nephi, we find them in rare combination, which enabled God to use him in accomplishing His work in the world; and, thereby, elevating the name, Nephi, among the great.

And it came to pass that I, Nephi, being exceeding young, nevertheless being large in stature, and also having great desires to know of the mysteries of God, wherefore, I did cry unto the Lord; and behold he did visit me, and did soften my heart that I did believe all the words which had been spoken by my father; . . . (1 Nephi 2:16.)

His prayers of faith opened the heavens until he beheld the same visions his father Lehi had seen, along with an even greater one; for the Lord showed unto him the coming of the Saviour to the earth and His sacrifice for the sins of men. There was revealed to him the Saviour's plans for final salvation of his people and of the gentile nations in the last days.

Perhaps no prophet ever lived who so consistently manifested faith in God nor who obtained from Him greater knowledge and understanding.

Power of Introspection

Yet with all of his opportunities to know, Nephi remained ever humble; for he possessed a fourth quality of the great — the power of introspection, of looking within and appraising himself. Hence, he was always aware of his own weakness and lack of understanding. When an angel of the Lord said unto him: ". . . Knowest thou the condescension of God?" he answers, ". . . I know that he loveth his children; nevertheless, I do not know the meaning of all things." (1 Nephi 11:16, 17.)

Nephi's power to look within himself is nowhere so apparent as in these words:

... Notwithstanding the great goodness of the Lord, in showing me his great and marvelous works, my heart exclaimeth: O wretched man that I am! Yea, my heart sorroweth because of my flesh; my soul grieveth because of mine iniquities.

"COME LET US ANEW"



Senior Sunday School Hymn for the Month of January

"Come, Let Us Anew"; author, Charles Wesley; composer, James Lucas; *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 17.

During the coming year of 1961 the Sunday School Music Committee is expecting to select and recommend such hymns as are especially strong in message content. The quality of hymns as well as that of hymn-tunes is naturally variable from one to another, and it is natural that musicians sometimes prefer to choose the better hymn-tunes rather than the better texts.

Let us never lose sight of the fact, however, that it is the text—the hymn itself—that is important, and that it is even more important than the tune to which the hymn is sung. It is with this thought in mind that we hereby begin the new year by learning one of the most powerful hymns ever written.

The words are perfectly thrilling. Just as Jesus said, "Come, follow me," so here we sing to each other: "Come, let us anew; our journey pursue." Just as we often renew our promises and covenants to our Heavenly Father by partaking of the sacrament, so here we encourage each other in this renewal of our efforts in the journey of life.

Consider these beautiful expressions: "never stand still till the Master appear"; "His adorable will"; "our talents improve"; "the patience of hope"; "the labor of love"; "the millennial year presses on to our view"; and then, finally, "Enter into my joy and sit down on my throne."

What sermons; what eagerness to serve the Lord; what intensity of poetic expression! Rarely are poets able to speak so fervently and eloquently regarding our relationship with our Heavenly Father.

The melody is far from being as splendid in quality as are the words. To a musician, the light-hearted jingle of the tune tends to obscure the grandeur and nobility of the text. But let us properly focus our minds on the hymn itself. We all know the tune well and have known it since child-

hood. But few of us have a reliable memory of even one stanza of this precious hymn.

The Latter-day revelation speaks of "the song of the heart." We will do well to sing our hymns from the heart and by heart, rather than from the book. Let us repeat, what a powerful sermon, what a moving three-minute talk could be given merely reciting in natural fervent inflection the words of this hymn. And, of course, how much better than that it is for one and all in the congregation to speak each of these words together and in unison, with unity of purpose, and, at the same time, to clothe them with the charm of melody.

Then, if our hearts are lifted up to God, in a worshipful attitude on the Lord's day in the Lord's house, the setting and performance will be perfect, indeed, and will likely be pleasing to Him who listens on high.

To the Chorister and Organist:

Now, a few words concerning the musical performance, which concerns not the congregation, but only the chorister and organist. Let both lead out with utmost vigor and resolution, and, at the same time, in a stately tempo. The metronome indication may be a trifle on the slow side, but I like it myself; and I abhor the speedy, thoughtless, trivial direction we hear at times, which goes as fast as 112 beats per minute. I understand very well that inexperienced musicians sometimes feel they can gain vigor only by a driving, fast *tempo*. But in this, they are mistaken. There is nothing more powerful in music than a stately, majestic *tempo*. But it must be held to a rigorous metronomic steadiness to accent beats with the baton in the proper places where they naturally fall.

This hymn is easy to sing but has some difficulties for the chorister. It should be practiced well before other workers in the monthly preparation meeting where we can observe one another and learn.

—Alexander Schreiner.

We Can Be Happiest of All

In the Church of Jesus Christ we are tied up with the greatest thing in all the world. We have given ourselves to participate in our Heavenly Father's purposes. Our choristers and organists should vow to make themselves the greatest choristers and organists in all the world. We are not drifting; we are increasing our talents and practicing hope, labor, love and patience. We are giving the finest direction to our people while they sing to the heavenly throne.

Those are happiest of all who are conscious of the power to produce great works animated by some significant purpose . . . and it gives a higher kind of interest, a sort of rare flavor to the whole of life.

*Let everyone, then, do something, according to the measure of his capacities. (Schopenhauer, Arthur, *Counsels and Maxims*.)*

"Give yourself to something great." (George Romney.)

—Alexander Schreiner.

Junior Sunday School Hymn for the Month of January

"I'll Go Where You Want Me to Go"; author, Mary Brown; composer, Carrie E. Rounsefell; *The Children Sing*, No. 19.

We could nearly attain perfection if we always went where our Lord wanted us to go and did what He wanted us to do. If we sincerely promise and do the best we can, it helps.

Children learn to become Latter-day Saints; they are not born that way. It is our duty to teach them Gospel ideals and fundamentals. This hymn can be a rich source to use in teaching the Gospel to children.

The chorus of "I'll Go Where You Want Me to Go" expresses a wonderful pattern by which children can live. What more could one do than *go, say and be* as our Lord would direct us?

To the Chorister:

The chorus of this hymn is simple enough for all Junior Sunday School children to learn. The melody is lifting and, because of the rhythm pattern, is easily retained. The words are within children's vocabulary; therefore, they will not need explaining.

The sincerity with which the chorister introduces this hymn should present the message to children. Possibly a good way to introduce it is to sing the chorus unaccompanied and then teach the chorus by rote. More mature groups will be able to learn all of this hymn.

Use the interval beat pattern until the melody is established, then use the conventional pattern. However, it would be well to use a down and up beat instead of a six-beat pattern because of the tempo and because of the many short notes which have two sounds to one motion. The conventional six-eight beat pattern would be confusing to children.

To the Organist:

Play only the melody and bass clef notes to accompany the singing of this hymn. This will help some children to sing on pitch and, at the same time, to concentrate on the Gospel message. This, after all, is the purpose of music in the Junior Sunday School.

—Mary W. Jensen.

January Sacrament Gems

FOR SENIOR SUNDAY SCHOOL

"Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him."¹³

¹³ *Nephi 11:7.*

FOR JUNIOR SUNDAY SCHOOL

"Blessed are the pure in heart: for they shall see God."¹⁴

¹⁴ *Matthew 5:8.*

Organ Music to Accompany January Sacrament Gems

LENTO

ALEXANDER SCHREINER

NOVEMBER 1960

Beautiful Prayers from the Bible

by Hazel W. Lewis

THROUGH the ages man has felt the need to ask God for His Spirit and direction, that the Lord may do His will through man. People we read about in the Old Testament had some of the same wants, fears and joys that we have. We find their prayers or petitions to Heavenly Father consisted of requests for deliverance from an enemy, for strength to obtain vengeance, for an heir, for wisdom and understanding and for healing. They were expressions of gratitude and asked for continued favor. Through prayer these people confessed their sins and asked for mercy.

There are many outstanding prayers in the Bible. Considered in this article are significant examples of some of the types of prayers found there.

The Prophet Jonah was asked by the Lord to go to Nineveh and preach to the people about their wickedness. But Jonah, not wanting to go to the sinful city so far from his home, went instead to Joppa, where he found a ship going to Tarshish. He paid for his transportation and went down into the ship and went to sleep.

The Lord, not willing for Jonah to disobey Him, sent out a great wind that threatened to destroy the ship. The sailors were afraid. The captain of the ship woke Jonah and asked him to call upon his God for help. Because the storm was still violent, they decided that one of them must be causing the trouble. Lots were cast to see who it was, and the lot fell upon Jonah. The sailors were immediately curious as to what Jonah had done, where he had come from and his occupation.

When Jonah told them he had fled from the presence of the Lord, the sailors were afraid and said, ". . . What shall we do unto thee, that the sea may be calm unto us? . . ." (Jonah 1:11.) Jonah told them to throw him overboard, but they were loth to do so. Then the sailors knew they must cast him overboard. This they did, and Jonah was swallowed by a great fish. It was while he was in the fish's belly for three days and three nights that he prayed to the Lord.

For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me. Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple. The waters

compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains; the earth with her bars was about me for ever: yet hast thou brought up my life from corruption, O Lord my God. When my soul fainted within me I remembered the Lord: and my prayer came in unto thee, into thine holy temple. They that observe lying vanities forsake their own mercy. But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the Lord. And the Lord spake unto the fish, and it vomited out Jonah upon the dry land. (Jonah 2:3-10.)

King Solomon loved the Lord. He went to Gibeon to offer sacrifices. The Bible tells us that ". . . a thousand burnt offerings did Solomon offer upon that altar." It was while Solomon was there at Gibeon that the Lord appeared to him in a dream one night and said:

. . . Ask what I shall give thee. And Solomon said, Thou has shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.

Then we come to the prayer that is beautiful in its content when Solomon of old prayed for wisdom and understanding just as we pray now.

And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in [meaning that he was a young man]. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?

We find that this so pleased the Lord that He not only gave Solomon a wise and understanding heart, but riches and honour ". . . so that there shall not be any among the kings like unto thee all thy days." (I Kings 3:3-13.)

To the Prophet Habakkuk is attributed one of the most beautiful prayers or poems of the Old Testament. The prophet had complained to Jehovah about the widespread oppression and violence of the law. He learned from God that the Chaldeans were to chastise the people. They came in all their might and fury and scoffed at all authority. The prophet trembled at their ungodliness and lack of reverence. How can the Lord, he wonders, who is so pure and holy, adjust to the unceasing cruelties of these conquerors?

The prophet climbed his tower (of faith) and looked around. The answer to the question is probably this: the righteous shall live and the proud perish. Woes are pronounced on the cruelty of the conquerors, their idolatry, their unjust accumulation of treasure and their unkind treatment of beasts, land and people. In direct contrast to the

(For Course 7, lesson of January 15, "Why Joseph Smith Prayed"; for Course 8, lesson of November 15, "Solomon, the Temple Builder"; for Course 8, lesson of January 15, "The Chosen"; for Course 11, lesson of January 15, "Vision of Joseph Smith"; for Course 2, lesson of January 15, "Visit of Father and Son"; and for Course 9, lesson of February 12, "Jonah, the Wilful.")

idolators is the Lord whose coming is described in such powerful and vivid imagery in the prayer poem. A storm accompanies the coming of Jehovah. He has come to save His people. As the Prophet listens to the dying notes of the storm, though he is fearful, he has great faith. (See *Habakkuk* 3:10-19.)

From the latter part of the prayer we learn that God is better than His gifts. Material things are negligible as long as we have faith and love for God.

Job's prayer, when he learns that his family and wealth have been taken from him, carry this idea further. He is so full of sorrow that, the Bible tells us:

... Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped.

Then come those wonderful words we have heard so often:

... Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord. In all this Job sinned not, nor charged God foolishly. (Job 1:20-22.)

Many other beautiful and noteworthy prayers include childless Hannah's supplication to God for a child and her rejoicing at his birth (*Samuel* 1:11-12, *Samuel* 2:1-5); Ezra's prayer, a confession on behalf of his people (*Ezra* 9:6-15); Solomon's prayer on the dedication of the Temple, (*1 Kings* 8:23-53.) The psalms are beautiful, sacred prayer poems or hymns which were accompanied by the harp or psaltery.

From the New Testament we get one of the greatest prayers of all mankind. It is the perfect model for all prayers. When asked by one of His disciples, "... Lord, teach us to pray..." (*Luke* 11:1.) Jesus gave to them the prayer that is known to all Christians as the Lord's Prayer.

From Jesus we learned some of the prerequisites of a prayer: First, that we should pray, not mainly to bring our needs before Him, but because we love Him and want to open our hearts to Him; and second, that we should pray in secret as well as in public.

The next two prayers discussed here were said near the end of Christ's ministry.

Following the last supper and after Judas Iscariot had left the group, the Saviour gave a last discourse of utterances sublime and beautiful. Among the many things He told His apostles was to pray in His name to the Father. In allegorical form, He illustrated the vital relationship between the apostles and Himself, and between Himself and the Father. (See *John* 15:1-8.) He told them of the persecutions that awaited them. This discourse was followed by a prayer. It has been called the Lord's "High-Priestly Prayer." With love, the Saviour pleaded for those whom the Lord had given Him—the apostles then present. They had

been called out from the world, and they had been true to their testimony of Himself as the Son of God. Of them but one, the Son of Perdition, had been lost. In the fervor of devoted supplication, the Lord pleaded for Himself, for the apostles and for the world.

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me . . . (John 17:15-26.)

After this beautiful prayer, Jesus and the eleven apostles went to an olive orchard which was known as Gethsemane on the slope of the Mount Olivet. Eight of the apostles He left near the entrance saying to them, "... Sit ye here, while I go and pray yonder." Together with Peter, James and John, He went on farther. Because He was so deep in sorrow knowing the great trials of flesh that were soon to be His, He said to the three, "... My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me." (*Matthew* 26:36, 38.) He went on still farther, then knelt and prayed. The agony of His soul was so great, we are told, that His sweat was as it were great drops of blood falling to the ground. He knew that the coming hours were to present great anguish and pain, but He was ready to die for the sins of mankind if the Father so willed it. The account is beautifully told in *Matthew* 26:34-45.

... And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt . . . He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done . . .

Centuries later we find a young boy seeking knowledge as to which of all the churches was the true one. To help him in his thinking, he turned to that great book, the Bible, which gives a history of men's experiences in finding God and of their petitions to Him. Young Joseph Smith came upon this passage: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (*James* 1:5.) Joseph went to what is now known as the Sacred Grove and prayed. He received an answer to his petition.

From times immemorial, prayer has ever been a sincere desire of the heart for God's mercy and goodness. As prayer filled a need in the lives of people long ago, so should it do so now, that we may have more abundant lives.

Titles and Dates of Sunday School Lessons by Courses

1st Quarter, 1961

COURSE OF STUDY—1960	Course No. 1: Sunday Morning in the Nursery	Course No. 1: Sunday Morning in the Nursery	Course No. 2: Growing in the Gospel Part II	Course No. 4: Living Our Religion, Part I	Course No. 6: What It Means To Be a Latter-day Saint	Course No. 8: Old Testament Stories	Course No. 10: The Life of Christ
COURSE OF STUDY—1961	Course No. 1: Sunday Morning in the Nursery	Course No. 1a: Beginnings of Religious Praise	Course No. 3: Growing in the Gospel Part II	Course No. 5: Living Our Religion, Part II	Course No. 7: History of the Church for Children	Course No. 9: Leaders of the Scriptures	Course No. 11: History of the Restored Church
APPROXIMATE AGES—1961	Nursery 3	Advanced Nursery 4	Kindergarten 5, 6	Primary 7, 8	9, 10	11, 12	13, 14
Date of Lesson JANUARY 1	We Belong to a Family (1)	Our Fathers and Mothers (1)	Presiding Council in the Kingdom of Heaven (1)	Faith (1)	Preview and Class Organization	Class Organization—Preview of Course	Organization of Class
JANUARY 8	We Have Joy at Home (2)	We Are Helpers (2)	God, the Eternal Father (2)	Faith, "Thy Will Be Done" (2)	Prophecies Are Fulfilled (1)	Elijah, the Humble (1)	In Search of Truth (1)
JANUARY 15	We Have Joy in Family Excursions (3)	A Beautiful World (3)	Jesus Christ (3)	Faith "In Things Not Seen" (3)	Why Joseph Smith Prayed (2)	Elijah, the Courageous (2)	Vision of Joseph Smith (2)
JANUARY 22	We Have Joy in Family Worship (4)	... Created All His Children (4)	The Holy Ghost (4)	Faith with Work (4)	An Angel Was Joseph's Teacher (3)	Ahab, the Selfish (3)	Waiting and Learning (3)
JANUARY 29	Our Baby (5)	Plans for Day and Light (5)	God's Kingdom on Earth Began with Adam (5)	We Are Baptized by One Having Authority (5)	Joseph Received the Plates from Moroni (4)	Elisha, the Faithful (4)	Origin of the Book of Mormon (4)
FEBRUARY 5	Other People's Babies (6)	God Made the Night (6)	Adam Held the Priesthood (6)	We Are Baptized by Immersion (6)	Joseph Smith Reads the Sacred Record (5)	Naaman, the Leper (5)	Purpose and Mission of the Book of Mormon (5)
FEBRUARY 12	Familiar Animal and Bird Babies (7)	When Baby Jesus Was Born (7)	Other Patriarchs Led God's Kingdom on Earth (7)	"He that Believeth and Is Baptized Shall Be Saved" (7)	The Book of Mormon Is Completed (6)	Jonah, the Wilful (6)	Restoration of the Priesthood (6)
FEBRUARY 19	The Baby Jesus (8)	When Jesus Was a Little Boy (8)	Abraham Was a Patriarch (8)	Who Is the Holy Ghost (8)	The Church of Jesus Christ Is Restored (7)	Amos, the Herdsman (7)	Organization of the Church (7)
FEBRUARY 26	Heavenly Father Tells Us What Is Wise To Drink (9)	Jesus Loved Little Children (9)	Prophets Carried on the Work of God on Earth (9)	How Does the Holy Ghost Help Us? (9)	Missionaries Teach the Gospel (8)	Israel's Captivity and Review (8)	How Our Church Spreads (8)
MARCH 5	Heavenly Father Tells Us What Is Wise To Eat (10)	God Sent His Son (10)	Eliah Was a Prophet (10)	"Receive the Holy Ghost" (10)	The Prophet at Kirtland and Independence (9)	Isaiah, the Statesman (9)	The Church in Kirtland (9)
MARCH 12	Heavenly Father Wants Us To Be Wise in Our Play (11)	Heavenly Father Planned Families (11)	Nephi Was a Prophet (11)	We Have Been Given the Right To Choose (11)	The Saints Leave Jackson County (10)	Jeremiah, a Lowly Hero (10)	The Church at Independence (10)
MARCH 19	Heavenly Father Planned a Time for Us To Rest (12)	Our Family Is a Happy Family (12)	Alma Was a Prophet (12)	Repentance Is Necessary To Obtain Forgiveness (12)	Zion's Camp (11)	Daniel, the Courageous (11)	The Saints in Northern Missouri (11)
MARCH 26	Who Sleeps (14)	Our Animal Friends Have Families (13)	Jesus Organized the Church on the Earth (13)	Our Heavenly Father Forgives Those Who Repent (13)	The Kirtland Temple (12)	Daniel, the Humble (12)	The Saints in Illinois (12)

Numbers in parentheses are manual lesson numbers.

Titles and Dates of Sunday School Lessons by Courses

1st Quarter, 1961

Course No. 12: The Church of Jesus Christ in Ancient Times	Course No. 14: The Message of the Master	Course No. 16: The Gospel Message	Course No. 20: Family Exaltation	Course No. 23: Teaching the Gospel	Course No. 25: Parent and Youth (Second Year)	Course No. 26: of Faith The Articles	Course No. 28: The Articles of Faith
Course No. 13: Principles of the Restored Church at Work	Course No. 15: Life in Ancient America	Course No. 17: An Introduction to the Gospel	Course No. 21: Saviors on Mount Zion	Course No. 23: Teaching the Gospel	Course No. 24: Parent and Child	Course No. 27: Teachings of the New Testament	Course No. 29: A Marvelous Work and a Wonder
15, 16	17, 18	19, 20, 21, 22	Genealogical Training—Adults	Preservice Teachers— Adults	Family Relations— Adults	Gospel Doctrine— Adults	Gospel Essentials— Adults
Eternal Progression (1)	From Whom They Descended (1)	Preview and Class Organization	Introduction to the Course	Good Teaching Requires Analysis of the Subject (12)	Preview and Class Organization (1)	Preview and Class Organization	Preview and Organization
First Experience (2)	Patterns of Personality (2)	Our Field of Study (1)	In the Way of Happiness (1)	Teaching with a Purpose (13)	Honor Thy Father and Thy Mother (2)	New Testament Perspective (1)	Position of the Church (1)
We Continue the Course (3)	Structure and Purpose of the Book of Mormon (3)	The Meaning and Value of Faith (2)	Children of Our Father in Heaven (2)	Teaching Ideas about Religious Behavior (14)	Beliefs and Feelings (3)	Religious Approach to New Testament (2)	Visit of Father and Son (2)
Looking Forward (4)	Lehi and His Family (4)	Religious Faith (3)	Grand Council in Heaven (3)	Teaching about Inner Feelings of People (15)	Beliefs and Feelings (Continued) (4)	The Heart of Religion (3)	Personality of Father and Son (3)
God, Author of Eternal Progression (5)	In the Valley of Lemuel (5)	God Lives (4)	Your Birth and Honorable Parentage (4)	Teaching about Persons and Their Qualities (16)	As the Twig Is Bent (5)	Trust God (4)	False Doctrines (4)
God among Men (7)	In the Valley of Lemuel (Continued) (6)	Three Persons in the Godhead (5)	Your Life and Mission (5)	Teaching Ideas Involving the Physical World (17)	As the Twig Is Bent (Continued) (6)	The Fatherhood of God (5)	A Marvelous Work (5)
Knowing God (8)	In the Valley of Lemuel (Continued) (7)	The Nature of God (6)	Story of Your Life (6)	Teaching Ideas Involving the Senses (18)	Infinite Variety Is God's Way (7)	Review	The Book of Mormon (6)
Who Jesus Is (9)	To the Land of Promise (8)	God's Character (7)	Your Life in Pictures (7)	Teaching Abstract Ideas in the Gospel (19)	Maturation (8)	God Is Good (6)	A Witness for Christ (7)
Jesus, the Redeemer (10)	In the Land of Promise (9)	The Nature of Man (8)	Learning To Know Your Father (8)	Memorization as a Means of Learning the Gospel (20)	The Importance of the Prenatal Period (9)	God Loves the Sinner (7)	God Speaks (8)
Priesthood (11)	A Great Patriarch (10)	The Purpose of Life (9)	The Life of Your Mother (9)	Use a Plan in Teaching (21)	Expectancy of Growth (10)	Faith in the Lord Jesus Christ (8)	Bible Prophecies Fulfilled (9)
Review (12)	Jacob (11)	Review	Your Own Family (10)	Members Study and Learn outside of Class (22)	The Two- Year-Old (11)	Faith unto Repentance (9)	Evidence of the Divinity . . . (10)
Faith (13)	Lehi Instructed His Son Joseph and Others (12)	Man Is Free (10)	Interviewing Grandparents (11)	Tests Are Aids to Learning (23)	The Three- Year-Old (12)	Born of Water (10)	Restoration of Priesthood (11)
Faith (Continued) (14)	Nephi, a Statesman (13)	Man Is Capable of Eternal Progression (11)	Your Birthright (12)	Personal Supply of Teaching Materials (24)	The Four- Year-Old (13)	Born of the Spirit (11)	The Church of Jesus Christ (12)

Numbers in parentheses are manual lesson numbers.

NO ROOM FOR JEALOUSY (concluded from page 383).

a little baby—how mother would rock him and nurse him and bathe him and play with him; how Daddy would hurry home from work to help Mother take care of him. Parents can tell and retell him of the thrill that Mother and Daddy had when he learned to walk and to talk.

Grandparents Can Help, too

Grandparents can also help in making the other children feel that they are as important as the new baby. They can give special little attentions that make the children feel wanted and loved.

Father, grandparents or some other loved relative can help by tending the new baby sometimes, thereby leaving Mother time to devote to the other children—time to read stories, to go for walks, to take a picnic lunch to the park—a time for doing things they were accustomed to doing together before the new baby came.

Parents can avoid many jealousies by not tak-

ing for granted the fact that their children feel loved, but by remembering very often to say the three magic words, "I love you," to each child.

The hour of family prayer is a time when families are closest to each other because they are close to their Father in heaven. This, then, is an ideal time to make each child in the family feel secure. If at times during this hour of prayer, the father or mother will call each child by name and thank Heavenly Father for the special blessing he is to the family, then each one will know that he is needed and loved. He will also feel that he is known to and loved by his Father in heaven. Then, to pray in gratitude for the new baby or the one that will shortly come to bless their family will bring a loving and peaceful spirit into the home.

When a family learns to pray together, to share and to work together, love deepens and grows; and there is no room for jealousy.

• • •

As we approach the Thanksgiving season
and recall all the blessings of the Lord
unto us, let us truthfully ask ourselves . . .

How Grateful Are We?

... More gratitude give me,
More trust in the Lord;
More pride in His glory,
More hope in His word; . . .
More faith in my Saviour,
More sense of His care,
More joy in His service,
More purpose in prayer . . .

THESE excerpts from the hymn, "More Holiness Give Me," gives me pause to review my own life and actions. Born and reared in this "Valley of the Mountains," with unlimited opportunities in school, Sunday School and Church, and living in a free America, am I really and genuinely grateful to Jesus Christ, who gave His life that I might enjoy these advantages, and, by taking advantage of them, come to live with Him eternally?

Or am I like nine of the ten lepers whom Jesus cleansed?

And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: And they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, And fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that RETURNED TO GIVE GLORY TO GOD, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole. (Luke 17:11-19.)

It is so easy to become complacent. Let us give thanks unto our Heavenly Father with all our hearts, morning, noon and night!

—General Superintendent George R. Hill.

(For Course 2, lesson of November 20, "Thanksgiving, a Special "Thank You" Day," and lesson of November 27, "We Express Gratitude for Our Blessings"; and for Thanksgiving.)

Excerpted from verses 1 and 2 of "More Holiness Give Me," by Phillip Paul Bliss. Hymns—Church of Jesus Christ of Latter-day Saints, No. 114.

HOW TO MEMORIZE

The Articles of Faith

Of The Church of Jesus Christ of Latter-day Saints

KEY WORDS



God 1. We believe in God, the Eternal Father, and in His son, Jesus Christ, and in the Holy Ghost.

Men 2. We believe that men will be punished for their own sins, and not for Adam's transgression.

Atonement 3. We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

Four Principles and Ordinances 4. We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.

Called of God and Laying on of Hands 5. We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof.

Organization 6. We believe in the same organization that existed in the Primitive Church, viz., apostles, prophets, teachers, evangelists, etc. (April 6)

Gift of Tongues, etc. 7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc. (7 items)

Translate (Rhymes with 8.) Bible 8. We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

God's Divine Revelations 9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God. (Rhymes with 9.)

Ten Tribes 10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this [the American] continent; that Christ will reign personally upon the earth; and that the earth will be renewed and receive its paradisiacal glory.

Privilege of Worshiping 11. We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

Law Abiding 12. We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.

Being Honest, True, etc. 13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.



—Joseph Smith.

Master in Giving

One of these Thanksgivings I should like to eat smoked Virginia ham with my meal, then pause at an almost forgotten grave in an old churchyard at Yorktown.

The setting is picturesque. To the west is the dark green of Virginia's rolling wooded hills. To the east is the blue of storied Chesapeake Bay. The setting is historic, too. Here at Yorktown, Cornwallis surrendered to Washington, ending the Revolutionary War. Only about ten miles away is Jamestown, first permanent English settlement in America.

Virginia's rich soil has given America many noble sons, including eight American presidents.

But this grave is of none of these.

The grave belongs to a man named Nelson — Thomas Nelson, Jr. He was a wealthy merchant, son of another wealthy Virginian. He was a man big of body. But, as John Adams described him, he was "alert and lively for his weight."

Thomas Nelson was one of the signers of the Declaration of Independence. With his signature, he took the pledge of its concluding lines: "And for the support of this Declaration, . . . we mutually pledge to each other our Lives, our Fortunes, and our sacred Honor."

Thomas Nelson no doubt loved the mother country. As a boy he had studied at a private school in London, and he had been three years at Cambridge. But there was something he loved more: liberty. In 1776 he introduced in the Virginia convention the resolution calling upon Congress to declare the colonies free and independent. His fellow Virginian,

Patrick Henry, joined him in advocating it.

The world would probably have heard more from Thomas Nelson had not ill health dogged him so. It caused him to leave Congress in 1777 and return to Virginia.

He was named commander of Virginia's armed forces. With great personal expenditure, he raised a large company and marched it to Philadelphia. The troops disbanded when Congress was unable to support them.



THOMAS NELSON, JR.
On his own home, he ordered: "Fire!"

Nelson returned to Congress in 1779. But once again ill health took him back to Virginia. There, two years later, he was elected to succeed Thomas Jefferson as governor. Meanwhile, the war had gone poorly for the colonies. Their paper currency had become worthless. They were almost bankrupt. One of Washington's ablest generals, Benedict Arnold, had gone over to the enemy. Nelson had put up his own money to secure a Virginia loan in 1780 and for buying provisions for American troops.

Charles Cornwallis, the British commander, moved his army into Thomas Nelson's Yorktown. There, the British general set up staff headquarters in a three-story brick mansion with a high gable roof and two massive chimneys with heavily molded tops. It was the home of Thomas Nelson.

As Washington moved his troops against Cornwallis at Yorktown, Governor Nelson joined Washington with 3,000 Virginia militiamen. As the siege of Yorktown continued, Nelson directed cannon fire on Cornwallis' headquarters — Nelson's own home. One ball lodged between the gable windows. It remains there today.

Yorktown became a British Waterloo. Shortly thereafter, the redcoats surrendered, and America became really free.

What happened to Thomas Nelson? Ill health caused him to resign the governorship. The war left him poor, with a wife and 11 children. His fortune he had used for outfitting troops and for generally helping the American cause. He moved his family into a humble home in Virginia's interior.

Eight years after the war, an old enemy — asthma — brought death to Thomas Nelson.

My humble thanks go to that almost-forgotten man — for what he gave to bring freedom to me. My gratitude, too, for his lesson on how to give. Rather than leave his children social station and financial security, he chose to give them liberty and a good name. For that legacy, they, and freedom-loving people everywhere, have been richly blessed.

—Wendell J. Ashton.